

# concordia's Thursday Report

Vol. 17 No. 6 October 22, 1992

## Status quo not acceptable: Bourassa



## Accord will weaken Parliament: Manning



PHOTO: Philip Carpenter

by Sylvain Comeau

Québec Premier Robert Bourassa was greeted last Thursday with two standing ovations, applause and cheers in his first Concordia visit since 1978.

In town to drum up support for the Yes side, Bourassa admitted that the Charlottetown agreement isn't perfect, but said that the long term benefits merit a Yes vote.

"If we approve the agreement, we have constitutional peace," Bourassa told the packed auditorium. "We have improvements to the constitution and additional powers for Québec. It will help us avoid duplication of services by having coordination of all the funds available."

A No vote means staying with an unacceptable status quo, Bourassa said.

"I was very surprised to hear Mr. Parizeau pleading for the status quo (during the televised debate Oct. 12)," he said. "The Bélanger Commission came to the conclusion that the status quo is not acceptable, that we have to make some changes to improve the constitution."

Bourassa took a strong federalist stance, using an often cited United Nations study on quality of life.

"I have yet to see any kind of logic in taking action to lead us to break up the Canadian federation," he said. "After all, among 178 countries in the world, the United Nations last spring concluded that the number one country is Canada. The philosophy of my party is to build Québec within Canada."

He accused leaders of the No side of campaigning with an eye on future elections.

"I can understand that there are leaders of the No who would like to conduct the next electoral battles with the advantage of having no improvement in the electoral system. If they support the status quo today, it is because they feel it will be easier for them,

come election time, to fight the federal system."

Bourassa described the Charlottetown agreement as a unique event in Canadian history.

"Canada is a very complex country to govern, vast and rich in cultural diversity," he said. "That is why we have been unable to get an agreement in the past. Now, finally, we have an agreement with the support of all the leaders of Canada."

As a result, we shouldn't count on constitutional renegotiation in the event of a No vote, Bourassa warned.

"Some people say we can just return to the negotiating table. That's hardly realistic. It took us 125 years to obtain a unanimous agreement reconciling the priorities, goals, and objectives of people all over Canada. How long will it take to get another one?"

Bourassa reiterated the argument that a Yes vote would allow the government to focus on growing economic challenges, rather than endless constitutional tinkering.

"On the 26th of October, turn the page and

See BOURASSA page 14

## Webster Library to be inaugurated Oct. 26

The new R. Howard Webster Library, housed in the J. W. McConnell Building downtown, will be officially inaugurated next Monday, Oct. 26.

Rector Patrick Kenniff and the Acting Director of Libraries, Irene Sendek, will be on hand to welcome guests and to introduce the special guest speaker, Vartan Gregorian, President of Brown University in Providence, Rhode Island.

The study areas of both the Webster Library and the Georges. P. Vanier Library on the Loyola Campus will be open, however there will be no services offered between 9 a.m. and 1 p.m., so that all library staff may participate in the ceremony.

The ceremony will begin at 10:30 a.m. in

by Sylvain Comeau

As protesters outside chanted "Preston Manning go away," the leader of the Reform Party outlined his party's opposition to the Charlottetown Accord at Concordia's Central Building on the Loyola campus.

"It is quite likely that the agreement of Aug. 28 will be rejected in British Columbia, Alberta, and perhaps other Western provinces," Manning said Oct. 7. "And the reasons for voting No outside of Québec are tied into a search for a better federalism. I think it is important that those reasons be understood in Québec so that the no vote is not misinterpreted here."

The first reason for Canadians living outside Québec to vote No is the threat of a weakening of Parliament, Manning said.

"The proposal to grant Québec 25 per cent of the Parliament seats regardless of population is seen in British Columbia as a departure from representation by population

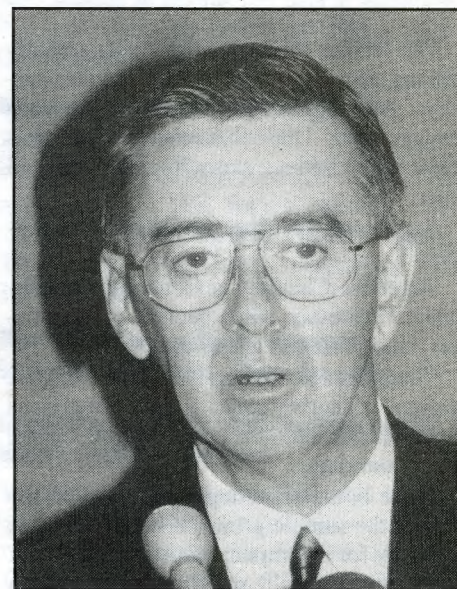


PHOTO: Edmund Wong

which will ultimately hurt the fastest growing provinces," he said.

Manning criticized the proposed Senate reform as "ineffective and inadequate."

"The Senate proposed in this agreement is partially elected, with equal numbers per province, but it can virtually be overridden by the House of Commons on all matters other than natural resources, taxation, and French language and culture," he said. "The proposal weakens the Canadian parliament

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## INSIDE

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Are polls for the dogs? Two Concordia experts on polling explain the mathematical and political implications of conducting and examining polls.

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A number of key people have had a hand in making Concordia's art gallery one of the most widely attended exhibition centres in Montréal — from the curator to the dean of the Faculty of Fine Arts to the benefactors for whom the new space in the J.W. McConnell is named.

### Native Report

The Native Research Project in 1991 was the first step taken by Concordia to address the needs of its native student population. The report, included in this issue as a special 16-page pull out section, grew from that project.

—DGV

See page 11 for a profile of Vartan Gregorian.



# Are polls for the dogs?

by Eve Krakow

"I've always been fond of dogs and they are the one animal that knows the proper treatment to give poles."

— John Diefenbaker

The former Prime Minister was actually talking about polls, or public opinion surveys. Although his remark may have been exaggerated, Diefenbaker's message was clear: don't believe everything the polls tell you.

Are we to trust the results of these surveys?

Yogendra Chaubey, a Concordia Mathematics Professor who specializes in statistics, said polls can tell us quite a bit.

"Statistical estimation is based on smaller groups," Chaubey said. "It does not give us exact values, but is accurate within certain error boundaries."

These boundaries depend largely on the size of the sample group. When he designs a survey for a company which wants to ask customers if they're satisfied with a certain product, for example, Chaubey will work within the company's budget to determine how many people can be polled.

Using statistical formulae based on theories of probability, Chaubey can then tell the company how accurate the results will be.

For example, if the poll shows that 45 per cent of people polled say X, the real percentage within the entire population is somewhere between 40 and 50 per cent.

"The second thing to look at is, how much confidence do we have in the forecast?" he said.

This is also determined by probability formula. The standard margin used is that the poll is right 19 times out of 20. In other words, following the previous example, there's a one chance in 20 that the sample is inaccurate and that the error is actually larger than 5 per cent.

There are various methods of polling. Because the pollster or statistician needs a random sample, a common method is random-digit dialing.

"The idea is that everyone has an equal chance of being in the sample," Chaubey said. "The characteristics of the original population are transmitted into the sample."

Another method is the "stratified procedure," where regions are separated.

"If most of the numbers dialed in automatic dialing end up from the West Island, it is not an accurate reflection of the whole of



PHOTO: Cliff Skarstedt

You don't need a poll to measure this man's displeasure with Reform Party Leader Preston Manning during his recent visit to Concordia.

Montréal," Chaubey said. Selecting random samples within each region would prevent such situations.

Today, an opinion poll can be conducted in a day, Chaubey said. Answers are punched directly into a computer, which

tallies up the results.

Statistics from polls and surveys are used in many fields. Statistics Canada collects data on almost anything you can think of. "It advises the government in every aspect of planning," Chaubey said.

## Think of party as an interest group

# Politicians not poll-driven: professor

by Sylvain Comeau

Many politicians have been accused of "governing by the polls." The charge is levelled during every election, and editorial writers frequently lament the influence of the latest barometer of the public mood.

But the popular myth of poll-driven politicians is far from the truth, according to Concordia Political Science Professor Guy Lachapelle.

"You should look at a party as more of an interest group," Lachapelle said. "Most interest groups today use polls to prove their point. They send polls to newspapers to say this is what Canadians think about one issue, and they use the polls to pursue their politics. In that sense, the role of polls is to counteract the effects of interest groups."

In his capacity as consultant for and contributor to the Royal Commission on Electoral Reform and Party Financing, Lachapelle conducted a study of polls taken by the Parti Québécois since 1976. Speaking recently on "Polling, Political Parties and Public Policy," Lachapelle said that parties use polls to gauge the public mood following the implementation of policy decisions.

"Polls are used for ex post facto analysis, to see the reactions to their decisions," he said. "They may also be used to determine how to sell their policies, how best to present them."

The "governing by the polls" myth fails to take into account the distinction between the party and the government.

"Most polls are done internally, for the party first, and not for the government, and there's always been a very clear separation

Most of its information can be accessed by the public, by phone if the question is specific, or at its library.

Chaubey said most polls are accurate and valid — at the time they are done.

"Polls are good for that day — in that sense, they tell us a lot," he said. "The next day, the results probably won't change either. But if, for example, there's a party debate and one member fumbles, the poll might no longer be valid."

## Influential numbers

There are a lot of politics involved in opinion polls. "Numbers influence people," Chaubey said. "A lot of people aren't well informed, so they'll go with the majority. Others will automatically go against the majority."

"Some people try to use polls to their advantage. The results tell them who they still have to convince, where they should work harder."

Many people will point out that a lot depends on who commissions the poll, and on how the questions are phrased. However, Chaubey said the major private polling companies are reliable, for they employ professional statisticians and researchers, and experienced interviewers. What makes results inaccurate is what happens after the poll is taken, he said.

Chaubey said statistics appealed to him because "it's concrete, you can use it in the real world." One of his first jobs was in the medical field, on a project where doctors were trying to determine some of the factors of respiratory disease among children.

between the two," he said. "The party pollster's duty is first to the executive of the party, which is very different in any democracy from the duty to the government."

During the years that the PQ was in power, only one poll — on electoral presentation — was conducted externally, Lachapelle said. "And (then-Premier René) Lévesque needed permission from the executive."

Few of the actual questions asked in the polls studied by Lachapelle had to do with policy issues.

"Contrary to what people think, very few (of the PQ's) polls were done with questions specific to language issues like Bill 101. There were very few questions concerning cuts in the public sector, or things like public strikes."

"Polls are only one factor among many in policy making. Interest groups are one of the most powerful influences, to a much greater degree than they think."

Another popular myth, according to Lachapelle, is that governments use polls to "distort the democratic process."

"This is completely wrong," he said. "First, politicians don't know how to read

See POLLS page 14

## CLARIFICATION

With respect to an article which appeared in the Sept. 24 issue of *CTR* titled "University not obliged to collect CUSA fees," Bram Freedman, Assistant Legal Counsel for the University, says the University's position is that it "has the legal authority to **not** collect CUSA fees. However, the Commission of Inquiry on Fiduciary Responsibility recommended against such a course of action. As well, I would like to point out that contrary to the impression left by the article, the interlocutory injunction granted does not prohibit outright the holding of a new election, but rather prohibits only those persons named in the injunction, as well as their agents and employees, from organizing, advertising or holding any new election."

**A special Off the Cuff is featured on pages 6 and 7**



Universities must not become 'besieged cities'

# CREPUQ supports Concordia's call for gun control

The Conference of Rectors and Principals of Québec Universities (CREPUQ) has announced its support for Concordia's national campaign to ban handguns.

CREPUQ President Michel Gervais, who is also Rector of Université Laval, said Québec universities must take all the necessary precautions to protect its students, faculty and staff members while still maintaining freedom of movement and action.

CREPUQ leaders insisted that universities must not become "besieged cities."

"We don't want to turn places of higher education into armed camps, or research centres which are closed to the public," said Hugh Scott, Principal of Bishop's University and Vice-President of CREPUQ. "The challenge for universities now is to take preventative measures by identifying potentially dangerous behaviour and taking measures before violent situations develop."

Gervais pointed out that although precautions are necessary, there are 250,000 students and more than 30,000 employees who study and work at Québec universities every day without incident.

The announcement was made Oct. 8 at a news conference organized by CREPUQ.

-SS



PHOTO: Jonas Papaurelis

## Letter-writing campaign gets off the ground

The University began its letter-writing campaign this week, appealing to educational institutions and organizations across Canada to join the fight to ban handguns.

Hugh Brodie, Assistant to Rector Patrick Kenniff and co-ordinator of the petition, said the University has already received dozens of letters of support from different groups and private citizens.

"It's very encouraging," he said.

About 25,000 signatures have been collected on a petition calling for a ban on all

handgun use, except among the police and Armed Forces personnel. Brodie said he expects the signature drive to pick up significantly once all the letters have been mailed out. Copies of the petition will be included with the letters.

The Association of Universities and College of Canada (AUCC), the Canadian Association of University Teachers (CANT), CREPUQ, and Université de Montréal have all passed board resolutions supporting the Concordia initiative.

-MO

## Memorial honours slain professor

Concordia University was closed last Friday morning to observe a half day of mourning so that students, faculty and staff could attend a memorial service for Phoivos Ziogas, Professor and Chair of the Electrical and Computer Engineering Department.

Professor Ziogas died on Sept. 23, nearly one month after being shot on the ninth floor of the Henry F. Hall Building. The shooting also took the lives of Professors Matthew Douglass, Michael Hogben and A. Jaan

Saber.

More than 700 people crowded into the Alumni Auditorium (H-110) for the moving tribute to the slain professor. Testimonials were provided by some of his students, as well as Maurice Huneault of the Institute of Electrical and Electronic Engineers, Engineering and Computer Science Dean M.N.S. Swamy, Rose Sheinin, Vice-Rector, Academic, and Rector Patrick Kenniff.

-DGV

## Archives has moved — at last!

Our new office and storage space in the Henry F. Hall Building, Room 1015, is now operational.

We're sorry for the long delay. In our new facilities, we will be able to offer better and more efficient service, and appropriate environmental conditions will protect our valuable historical materials.

Call us at 848-7775.

### Number of part timers down

## Overall enrolment increases slightly

by Donna Varrica  
and Susan Schutta

Overall enrolment at Concordia increased this year by 0.2 per cent from 1991, according to figures released this month by the University.

Almost 26,000 full- and part-time students are registered this year at Concordia.

The number of part-time, undergraduate students dropped by three per cent from last year. An increase of 1.5 per cent at the part-time, graduate level brought the total decrease to 2.5 per cent.

Lise Tremblay, Director of Institutional Research, said Concordia's drop in part-time students is part of a trend developing at most Québec universities.

CREPUQ President Michel Gervais said the fact that part-time students are not eligible for financial aid may partly account for this decline.

### Independent students

The most significant increase came in the independent student category, with an increase of 57.1 per cent in full-time students and a 21.5 per cent increase at the graduate and doctoral levels. There are 2,531 independent students.

The Faculty of Engineering and Computer Science showed the biggest increase of the four faculties, with a 5.9 per cent rise in the number of students. The Faculties of

Commerce and Administration and Fine Arts saw slight increases of 0.5 per cent and 0.6 per cent, respectively, while the Faculty of Arts and Science had a drop of 1.4 per cent.

Across the province, full-time enrolment is up 3.6 per cent and part-time down 1.6 per cent, with a 1.1 per cent increase overall. Women represent a majority of undergraduates on Québec campuses, making up 56.6 per cent of part-time students and 52.4 per cent of full-time students. At the graduate level, women make up 49.1 per cent of the master's students and 37.5 per cent of the doctoral candidates.

### Rising enrolment

According to Gervais, Québec's rising enrolment at universities must be coupled with a way to ensure quality education. As a result, CREPUQ has established a committee to review how individual universities evaluate their academic programmes. The first report, which will review McGill University, will be made available in the next few weeks.

The total accumulated deficit of all CREPUQ universities dropped this year by \$20 million, to \$147 million from \$167 million.

Gervais said the provincial government has promised that universities will receive more money, and that "given the current state of public funds, I would expect the extra money for universities is going to come from tuition fees."



# LETTER

to the editor

## 'I was first in line': commuter

To the editor:

This letter is in response to Panayiotis Vogopoulos, the Engineering student and staff member, Information Desk, whom I met on Wednesday, Sept. 22, 1992, in the Shuttle bus line (re: open letter, CTR, Oct. 1, 1992).

To Panayiotis Vogopoulos: Quit whining. Toe the line. Small things amuse small minds.

How observant are you? I was indeed first in line. I left the line for a moment to run across the street to get something from my professor who was standing directly opposite the Shuttle bus. So to return to my same place afterwards, is that a crime? Or, should you have gone to the back of the line to allow the "petite blonde behind me" to be second?

### Physically challenged

Why? You will never catch me, in this type of situation, walking to the back of the line. Jim Crow's laws were abolished a long time ago in my country. Do we understand each other's innuendos? This might also be the time to tell you that I am physically challenged. Therefore, to re-line up after being first to begin with, would have been ridiculous.

Why not put your energy into dispensing relevant information as required by your student part-time job, and hopefully for the

good of humankind, into your engineering studies. After all, our safety rests in the hands of involved and enlightened engineers. Your petty mentality and insensitivity will only result in negative outcomes.

### L.A. riots

Beware, a lack of tolerance, a lack of humility, as well as an overwhelming sense of self-righteousness as demonstrated by your "rambling on" is evidenced in your letter. However, what frightens me most is your anger over such a small incident. Look at the L.A. riots ... "Can we all get along?"

Out of respect for and in memory of the outstanding engineers who lost their lives, it is incumbent upon everyone, especially engineers, to sever the reputation of insensitivity, sexism, arrogance — especially intolerance and lack of compassion for others.

In sum, this was a caricature of observation, but a fairly typical performance of someone with a deluded sense of self-importance.

Forget being a fly on the wall, try to graduate with honours Mr. Vogopoulos, and to uphold the memory of the engineers who are longer with us.

**Josile-Ann Andrews**  
Political Science/Economics student

**Concordia's Thursday Report is interested in your letters, opinions and comments.**

Letters to the Editor must be signed and include a phone number. If at all possible, please submit the letter on computer diskette. Limit your letter to 500 words. The Editor reserves the right to edit for space considerations although the utmost care will be given to preserve the core of the writer's argument. Send Letters to the Editor to BC-117, or fax 848-2814. Letters must arrive by Friday noon prior to Thursday publication.

## Out of province students can vote in the federal referendum

Provisions have been made for students whose place of ordinary residence is in a province or territory outside Québec and who wish to vote in the federal referendum on Oct. 26. Visit the Dean of Students Office, either at M-201, 2135 Mackay (Sir George Williams Campus) or Administration Building, Room 121 (Loyola Campus). Or call 848-3517 or 848-3535 for details.

### Changes to the Fall 1992 Programme of Activities

## Opening of the J.W. McConnell Building

Some planned activities for the opening of the new building have been cancelled or rescheduled in light of recent events at the University.

Please note the following changes in the programme.

*Humour and the New World Odour, the Aboriginal Women and Human Rights Planning Session and Conference, Women: Taking our Place at Concordia, and The Future: Where do we go from here?* have been cancelled. *No Sense of Humour, eh?* has been postponed until November.

An on-going review of activities may necessitate further cancellations.

## Concordia's Thursday Report

**Concordia's Thursday Report** is the community newspaper of the University, serving faculty, staff, students and administration on the Loyola Campus and the Sir George Williams Campus. It is published 28 times during the academic year on a weekly basis by the Public Relations Department of Concordia University, 1455 de Maisonneuve Blvd. West, Montréal, Québec H3G 1M8 (514) 848-4882. Material published in the newspaper may not be reproduced without permission. **The Back Page** listings are published free of charge. Classified ads are \$5 for the first 10 words and 10 cents for each additional word. Display ad rates are available upon request. Events, notices and ads must reach the Public Relations Department (Bishop Court, 1463 Bishop St., Room 115) in writing no later than Monday noon prior to Thursday publication. ISSN 1185-3689

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REAL EDUCATION FOR THE REAL WORLD

## The Concordia Shuffle III IMPORTANT MESSAGE

Although the 1992 Concordia Shuffle was a great success raising almost \$30,000 in pledges, **only \$10,000 has been collected to date**

We urge all Shufflers to please honour their pledges as soon as possible so that we build the Concordia University Memorial Endowment Fund, dedicated to Professors Matthew Douglass, Michael Hogben, A. Jaan Saber and Phoivos Ziogas.

Money may be returned to

**The Office of University Advancement,  
Sir George Williams Campus, S-BC 319**

or

**The Office of Advocacy and Support Services,  
Loyola Campus, L-AD 121-3**



## Kahnawake residents not voting in referendum

# Natives will be subject to Québec law: Norton

by Sam Mainster

Kahnawake Grand Chief Joe Norton says the constitutional proposals for aboriginal self-government will create conflict between his reserve and the Québec government.

The proposals will make Kahnawake negotiate under provincial law when dealing with the province, Norton said in an interview.

"That means they're going to throw law and order issues at us," he said.

"They're not going to sit and negotiate political treaties and peace treaties. It's going to be 'This is the law of Québec that you're going to subject yourself to.'"

The proposals state that federal and provincial laws will apply to native governments "until they are displaced by laws passed by governments of Aboriginal peoples pursuant to their authority."

Native governments must also ensure that any laws they make do not contradict the peace, order and good government clause in Canada's Constitution.

Norton said the "peace, order and good government" qualifier was probably added at Québec's request because of the 1990 Oka Crisis.

He described how Kahnawake plans to expand its own justice system on the reserve to cover all areas of law. "This will fly, I would assume, totally against this peace, order and good government issue."

The general feeling at Kahnawake is that native issues should have been dealt with in a separate constitutional package, Norton said.

Native rights can't be lumped in with the federal-provincial negotiations as this only leads to the whittling away of these rights to serve provincial interests.

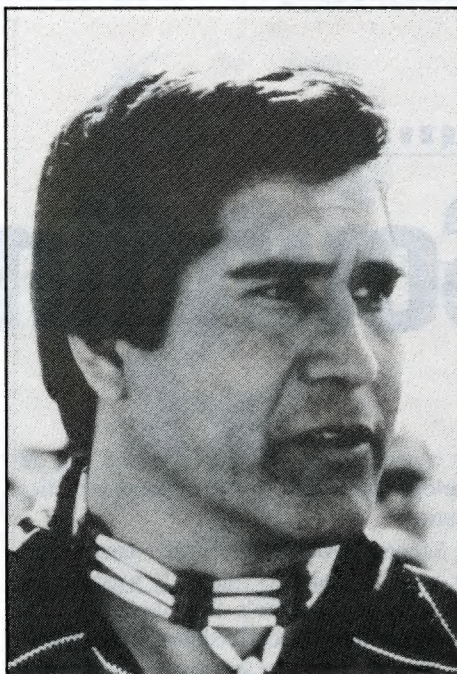


PHOTO: Courtesy of the Mohawk Council of Kahnawake

Grand Chief Joe Norton

According to Norton, the present proposals for native self-government are impotent. "There's this great statement in there about the recognition of the inherent right to self-government," he said.

"But right after that comes these other qualifiers and the diminishment of that."

The qualifiers include delaying the legal clout of native self-government for five years, and making federal and provincial laws apply to native governments and courts.

Kahnawake residents will not be voting in the upcoming referendum on the proposals. Norton said natives living on the reserve do not participate in federal or provincial elections as a matter of tradition.

Norton is scheduled to speak at Concordia Oct. 27.

# English Canada doesn't understand Québec: Holden

by Sam Mainster

Westmount MNA Richard Holden plugged Québec independence and took potshots at his Yes opponent during a referendum panel last week at Concordia.

Holden was pitted against Yes supporter David Powell, vice-president of the Montréal Board of Trade.

Holden was supposed to present the No side of the referendum debate, but instead spent most of his time telling students why Québec must be independent.

"There is no way this country can stay together because the English part of it hasn't got any understanding of what Québec is thinking and what Québec wants," Holden told a Political Science class.

Holden was a member of the Equality Party and then an independent until he joined the Parti Québécois in August, infuriating some of his Westmount constituents.

He said English Canada and French Québec will never see eye-to-eye because they have an entirely different view of Canada.

Quebecers, meaning French Quebecers, see Confederation as an agreement between the French and English founding nations while English Canada sees it as between 10 equal provinces, he said.

Holden went further, saying French Québec was now the only founding nation.

"The other founding nation has become very much like the U.S. It's no longer an English Canada, it's a melting-pot Canada." This cancelled the Confederation agreement, he said.

Powell called the accord a "best effort" to accommodate French and English Canada's different visions of Confederation. He also said the Accord makes Canada more able to compete in an international economy.

"We're facing a very competitive world," Powell said. "We have to decide how we are best going to organize ourselves and our

See HOLDEN page 14

## A T A GLANCE

by Donna Varrica

This column welcomes the submissions of all Concordia faculty and staff, to promote and encourage individual and group activities in teaching and research, and to recognize work-related achievements.

- The University and College Designers' Association presented Senior Designer **Eliot Edwards**, Department of Marketing Communications, with the best annual report award for 1990-91. Concordia shared the award with Northeastern University in the United States.
- Professor **Ted Stathopoulos** of the Centre for Building Studies delivered an invited lecture last August at the University of Tokyo during the First International Symposium on Computational Wind Engineering (CWE 92). The title of the lecture was "Numerical Simulation of Wind-Induced Pressures on Buildings of Various Geometries." Doctoral student Yongsheng Zhou collaborated on the paper. Stathopoulos also chaired two sessions of the symposium, as well as the meeting of the Task Committee on Computational Fluid Dynamics in Wind Engineering of the Aerodynamics Committee of the American Society of Civil Engineers.
- School of Community and Public Affairs Professor **Stephen Block** delivered a review of Mordechai Richler's book, *Oh Canada, Oh Quebec*, at the Shaare Zion Synagogue last week.
- As the Educational Technology Department's contribution to Montréal's 350th anniversary, Professors **Elaine Guimont, David Wells, Steven Shaw and Dennis Dicks** designed and produced video presentations for the exhibition *Opening the Gates of Eighteenth-Century Montréal* for the Canadian Centre for Architecture (CCA). The videos illustrate the output of a computer program which constructs, in real time, three-dimensional models of data developed by the CCA. One video traces the evolution of the walls and buildings of Old Montréal. A second video charts changes in land use and a third display allows visitors to interact with the database. The exhibition can be seen at the CCA.
- English Department Professor **Lewis J. Poteet** and his brother, Jim, are co-authors of *Car and Motorcycle Slang*, just published by Pigwhistle. Poteet also addressed the annual dinner meeting of the Richmond Historical Society in Danville, Québec three weeks ago, discussing *Talking Country*, his dictionary of Eastern Townships anglophone speech.
- Printmaking Professor **Wendy Simon** has been announced as the winner of the prestigious City of Montréal competition, Le Nouveau Monde. Simon has exhibited her work widely, in Paris, New York and Japan. Trained as a scientist, she now works with images of plants and animals. She is a member of the Montréal Print Collectors Society. Her work will be on display on Oct. 24 and 25 at the Novotel Hotel, 1180 de la Montagne.
- Mathematics and Statistics Professor **Kailash K. Anand** gave a seminar in June at the University of British Columbia. The topic was "Canadian Women Mathematicians from the Early Nineteenth Century to 1960." She gave a second seminar the same week at Simon Fraser University titled "A Continuing Study of Modern Women Mathematicians."
- CERCA (Centre de recherche en calcul appliqué) was created through the collaboration of Concordia, McGill, École Polytechnique and the Université de Montréal, as well as several industry partners. It is headed by Mechanical Engineering Professor **W.G. Habashi**, who hosted the conference *l'Ordinateur: un laboratoire* two weeks ago. Participants came from Québec, Belgium and France.
- In the Department of Sociology and Anthropology, professors **Henri Lustiger-Thaler** and colleague Eric Sharagge of McGill University presented their paper "Social Movements and Social Welfare: The Political Problem of Needs" at the International Seminar on Welfare Theory held last month at the Sheraton Cartier in Aylmer, Québec.
- A paper by Sociology and Anthropology Professors **Bill Reimer, Isabelle Ricard and Frances Shaver** titled "Rural Deprivation: A Preliminary Analysis of Census and Tax Family Data" was published in *Rural and Small Town Canada*, (Thompson, Toronto; Ray D. Bollman, ed.). Professor **Margaret Shaw** presented her paper "Confronting Violence by Women" at the second World Congress on Violence and Human Co-existence in July in Montréal.



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## FF THE CUFF

edited by Bronwyn Chester

In the 13 weeks since the announcement of the referendum date, Canadians have been deluged with constitutional talk — in the media, on the streets, almost everywhere that people gather.

As Oct. 26 draws closer, Concordia has been visited by both Yes and No advocates, from Québec Premier Robert Bourassa to Reform Party Leader Preston Manning to Westmount MNA Richard Holden. Mohawk Chief Joe Norton was interviewed prior to his scheduled visit here next week. (Reports on pages 1 and 5.) Each has brought his unique perspective to the referendum question.

CTR has contacted some resident experts (page 2), and rounded up some opinions on the Yes and No campaigns.

Journalism Professor Ross Perigoe and his Radio News students will be providing coverage on campus radio stations CFLI and CRSG, going live for a half-hour at the top of every hour from 8 to 11 p.m., featuring panels and discussions with other journalism schools across the country. Reporters will also be stationed at Yes and No headquarters and at various watering holes in the city, including Reggie's and the Campus Centre.

Journalism Department Director Lindsay Crysler's students will be conducting exit polls across the city, a project with Ryerson Polytechnical Institute and three other journalism schools.

Off the Cuff is a weekly column of opinion and insight into major issues in the news. If you are a Concordia faculty

### Professors tackle the big question

# Sounding off on

## Mair Verthuy, Études françaises

I really don't know how or whether I am going to vote. There's nothing to say about this referendum, especially regarding Québec. Once again in Québec, we're avoiding asking the real question, just as (René) Lévesque avoided it in 1980. The question should be: Do you, or do you not, wish Québec to stay in Canada? Then, if the answer is No, you begin to negotiate the way out.

## Blair Williams, Political Science

I'm voting Yes, because I think this agreement is immeasurably better than the Meech Lake Accord, which I opposed vigorously for the very reasons that I support the Charlottetown Accord. First of all, the Meech process was bad; it was too elitist. It was 11 men in business suits, behind closed doors, throwing dice. The process of this accord has been more inclusive. Just look at the Spicer Commission, Beaudoin-Dobbie committee, the constitutional conferences, all the way to holding a referendum — they have all involved public participation. This

is a people's constitution, devised and developed in an atmosphere of popular participation.

Secondly, Meech Lake was a narrow deal. It was the Québec round. It was pitched entirely to Québec's five demands. The Charlottetown Accord is the Canada round, as we see with the sections on aboriginal self-government and Senate reform. It reaches out to those outside the centre. It's a much more acceptable arrangement for Canada's future.

The problem now is that most people expect too much. A constitution can't solve all problems for all time; it's a living document that changes with time. It is just meant to state the broad principles.

## Henry Habib, Political Science

After thousands of hours, the federal government, provinces, territories and native people arrived at a compromise. I support them. This is how a parliamentary system works; this is how a democracy works. I am satisfied with the process, and I will vote Yes. These are our governments and since they are, we have to support them — we elect them.

I am voting Yes with enthusiasm, and I

think this is the best that can be produced at this time. Canada is a country built on compromise and there is nothing wrong with that. We are many communities and we have found a way to live together. We cannot live separately, especially not today in the type of world where communities, like the European Community, get together and not separate from each other. Only 50 years ago, Europeans were fighting each other. Now the countries are coming together. We've had 125 years together, why not continue?

## Anne Galler, Library Studies

I listened to (Pierre Elliott) Trudeau and I thought that what he said made sense, but personally, in order to keep the country together, the only way to go was Yes. I am against unravelling the country, giving too much power to the provinces, but I decided to put that opinion aside, in the interest of national unity.

## Sheila Arnopoulos, Journalism

I'm voting Yes, because I think it's a good deal in general. I think those guys — the



PHOTO: Cliff Skarstedt



# OFF THE CUFF

or staff member and have something to say "off the cuff," call **CTR** at 848-4882.

## the upcoming referendum

premiers, (Ovide) Mercredi and Joe Clark — worked really hard and made a lot of concessions in order to hammer this out. (Québec Premier Robert) Bourassa, for instance, was reticent regarding the natives; the natives were reticent regarding Québec. But they both managed to open up and compromise.

I'm quite happy with the Canada clause and the distinct society clause. As a Québécois concerned about the future of the French language, I think Québec needs the provisions to protect its language and culture. The power of the English language, both in North America and internationally, necessitates it. As well, the English minority in Québec and the French minorities outside the province are protected by the Canada clause.

I'm sorry, however, that they opted for a referendum. It's been a terrible thing. These individuals are our elected representatives and I think they should have gone back to their respective legislatures to vote on the deal. Now, you have all these sub-groups who are so preoccupied with their particular tree that they can't see the collective forest.

The constitution did manage to address the concern of two important groups: the natives and Québec, and that pleases me, but that doesn't mean the needs of all other

groups have been ignored.

There is no ideal constitution. Look at the Soviet Union; it was supposed to have been the perfect constitution. Then you have Great Britain that has no constitution at all. Legislation and social pressure will continue to be the mechanisms used to address the concerns of particular groups. Besides, this deal includes a social charter, a statement of principles regarding programmes such as medicare, social service and education. These principles, both symbolically and in practice, bind us from coast to coast and differentiate us from the United States.

### Daniel Salée, School of Community and Public Affairs

I'm voting No, not so much to do with the content of the Accord — although I find it weak — as with what is missing from it. It doesn't address the social and economic structural problems of the country. Nor does it deal with the problems of identity. People identify themselves as Québécois, native, disabled, women. This accord didn't address their concerns. Just look at all the special interest groups who are disgruntled with the Accord. I think there's been a real

negligence by the political class in knowing the people it represents.

In Québec, we have seen intellectual dishonesty: Bourassa saying that he supported the Allaire Report, then a year and a half later, disagreeing with it. How can he expect people to have confidence in him and the accord he helped negotiate, if he is willing to change his mind so readily in the name of political expedience?

Finally, the entente itself is only half-written. This referendum asks people to sign a bad, incomplete contract. Frankly, I think we're at a point of no return. This country is so divided and polarized. I just don't see how we're going to reconcile. Perhaps if the premiers and Joe Clark had tried a version of asymmetrical federalism, whereby some provinces would have powers, particular to their needs, that others wouldn't, we would have seen a real change with this accord. But that would have meant a big decentralization, and I don't think Canada, outside of Québec, is ready for that.

### Guy Lachapelle, Political Science

I'm not going to say how I am going to vote, but I will say that I see no momentum in the Yes campaign. It has remained low

profile from the beginning apart from Mulroney's early warnings that a No vote would tear apart the country. I think all the premiers misunderstood the complexity of what they were undertaking by holding a referendum, especially with such a short campaign period.

This is the first one Canada has had in 50 years, when there was the referendum on conscription, whereas Québec has had two. In the last one, in 1980, there were five months between the announcement and referendum day. This one has a mere 13 weeks, only four of which are campaign weeks.

The problem I see, is that none of the leaders can say clearly why we should vote Yes. A No, on the other hand, means we either want the leaders to renegotiate, or we want to postpone the whole thing so that the governments can attend to other problems.

It also means a rejection of the political class, perhaps particularly in Québec where citizens have seen their leader say Yes and then No to the Allaire Report, and where what Bourassa has said in public is not what the media has reported about the behind-the-scenes negotiations. How can there be any trust?

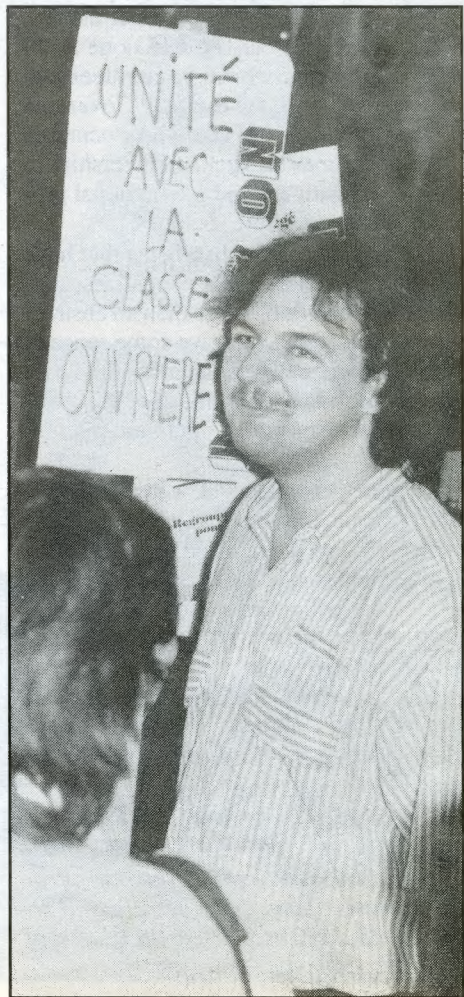


PHOTO: Cliff Skarstedt

PHOTO: Edmund Wong



Psychology professor was active at University

# Morris Shames dies at 53

Morris Shames, Associate Professor of Psychology, died unexpectedly this July. He was 53.

Professor Shames had been at Concordia (Loyola College in the early days) since 1971.

A native of Winnipeg, he received his university education at the University of Manitoba, with a BA in 1964, an MA in 1966, and a PhD in 1971, specializing in Experimental Social Psychology.

In the first half of his academic career at Concordia, he was one of several individuals responsible for the development and attainment of research funds for the Sensory Deficits Programme within Psychology. This innovative programme is primarily concerned with research and graduate training in the socio-cultural, psychological, physiological and medical aspects of deficiencies in human sensory processes.

In the second decade of his career at Concordia, Professor Shames's research interest shifted from experimental social psychology to theoretical, philosophical and epistemological issues underlying the discipline as a whole. With his breadth of knowledge and his command of language, led with his brilliant mind, he was happy and successful in this endeavour, making significant contributions and establishing himself as an internationally recognized scholar.

He was, for example, a founding member of the International Society for Theoretical Psychology in 1983-85, and has contributed annually at their international congresses. He was published widely in journals and books concerning these theoretical, philosophical and epistemological issues; and, throughout the past decade, has presented a large number of papers, both nationally and internationally on these topics.

He had presented jointly, as a matter of interest at this time, with the late Professor Michael Hogben, on the topic of Science and Ideology. They were, as well, close personal friends and committed to and actively involved in the affairs of Lonergan College.

Professor Shames had participated in University governance throughout his tenure at Concordia. This he had done at all levels, from departmental committees and department chair, to the Board of Governors and the University's Faculty Association. Professor Shames also held memberships in a number of national and international professional and academic societies.

The gifts and accomplishments that have been enumerated cannot, one realizes, supply one with anything more than an abstraction. They do, however, give some sense of why Concordia will miss an individual who contributed so much of himself to this institution, and enhanced its reputation internationally.

On a more personal level, we will miss his wit, his scope, his sense of justice and fair practice, his love of rare and precise words, his love and knowledge of animals, of fine cuisine. His delight in words made him a gifted conversationalist and those who knew him must recall the happiness and mental stimulation which were the products of being in his company. Professor Shames is survived by his wife, Terry, who is also a native of Winnipeg.

—by Herb Ladd, Professor,  
Department of Psychology.

A memorial service for Psychology Professor Morris Shames will be held on Friday, Oct. 23, 1992 at 3 p.m. in the Chapel of the Loyola Campus.

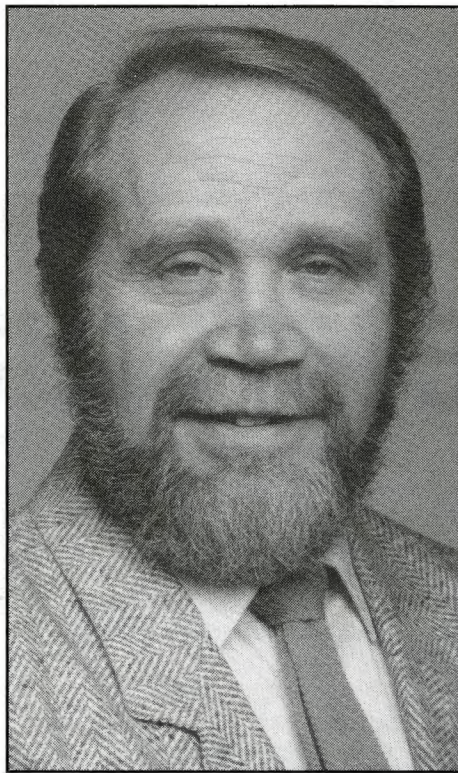


PHOTO: Charles Bélanger

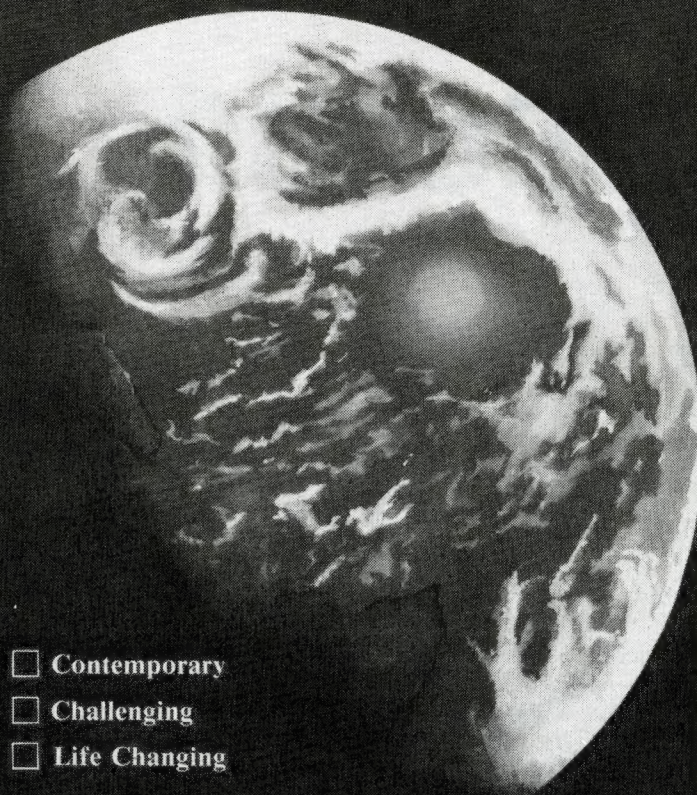
Professor Morris Shames

**Remaining issues  
of Concordia's Thursday  
Report this semester:  
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Special In-Concert Guests "Innocent Blood"
- Saturday 7:30 P.M. **A CELEBRATION OF MUSIC**  
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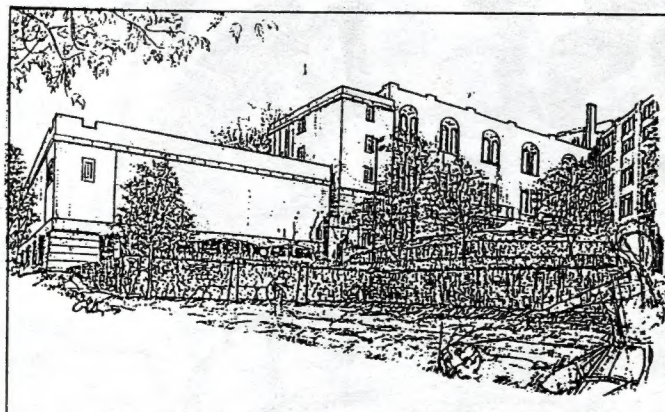
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### Entrance Examinations — Secondary I

Monday, Oct. 26, 1992 at 9 a.m.  
Monday, Nov. 9, 1992 at 9 a.m.  
Monday, Nov. 23, 1992 at 9 a.m.  
Application forms are available by calling the Admissions Secretary at 937-8214.

3635 Atwater Avenue  
Montréal, Québec  
H3H 1Y4



Ellens contributed to Capital Campaign

# Art Gallery renamed after philanthropists

Concordia's Art Gallery has a new name and a new location thanks to one of Montréal most philanthropic couples, Leonard and Bina Ellen, and the completion of new facilities in the J.W. McConnell Building.

More than 200 guests attended the inauguration on Oct. 1.

The gallery was founded 30 years ago. It has been renamed the Leonard and Bina Ellen Art Gallery in honour of their generous contribution to the University's Capital Campaign in 1983-88. The Ellens have had a long and lively interest in the visual arts and in Concordia. In 1990, they were instrumental in launching the Art Acquisition Endowment Fund.

The gallery has one of the finest University-owned collections of Canadian modern and contemporary art. The opening was also an opportunity to preview the inaugural exhibit titled "A Decade of Collecting: A selection of recent acquisitions."

The success of the gallery is a testament to the tireless work of Sandra Paikowsky, who had been curator for the past 11 years and is off on sabbatical this year. She is being replaced by Acting Curator Karen Antaki.

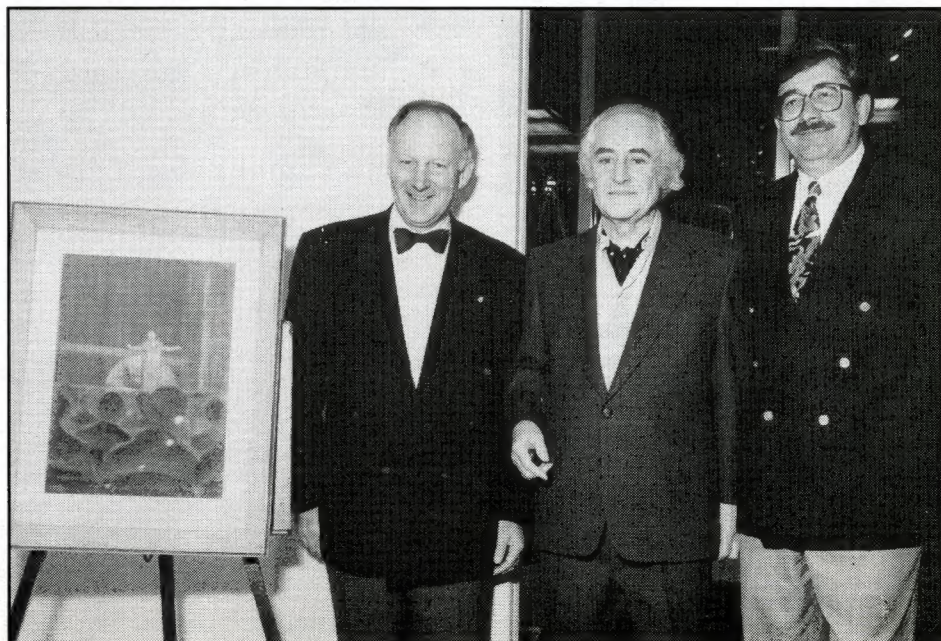
In a review of the gallery and its latest exhibit two weekends ago, art critic Ann Duncan of *The Gazette* said: "The biggest surprise of all is that this small, feisty, perennially cash-strapped gallery has managed to put together such a consistently solid collection."

"But that seems typical of this gallery, which has become one of the city's best-used, most attended exhibition centres, after the Montréal Museum of Fine Arts."

-DGV

PHOTOS: Owen Egan

(Top) Left to right: Fine Arts Dean Robert Parker, Leonard and Bina Ellen and Rector Patrick Kenniff. (Bottom Right) Dean Robert Parker, Leonard and Bina Ellen. (Bottom, left) Rector Patrick Kenniff, Samuel Schechter, making a special presentation of a pastel drawing by Jack Beder titled *La Chanteuse, Théâtre Loews*," and Dean Robert Parker.





Delegates from around the world attend four-day conference

# Understanding music

by Marlene Blanshay

Delegates from around the world came to Concordia University last Wednesday to attend a four-day conference on the study of musical performance.

The "Interdisciplinary Conference on Advanced Musical Performance, an Artist-Scientist Perspective" was part of the Seagram Fund's Leonardo Project, which groups research scientists and performing artists, in an attempt to understand the virtuoso musical performance.

Experts in the fields of cognitive psychology, neuropsychology, education, visual arts, instrument building, and the performing arts attended symposia on high level performance.

Norman Segalowitz, project director and Chair of the Psychology Department, said the conference was a success, despite initial fears about potential communication problems between the various experts.

"We were nervous that we would find it hard, with all the jargon, to understand what the others had to say," he said.

Some of the workshops dealt with perception, the role of memory in the understanding of music, and the role of the senses,

such as that of touch, and the neurophysiological mechanisms involved in musical performances. Pianist Kendall Taylor of the Royal College of Music in London, England, and pianist Donna Amato, of New York, performed at some of the workshops.

According to the project co-ordinator, Psychology Professor Jacinthe Baribeau, the conference aimed to increase the understanding of what makes performance artists excel, or, in some cases, what prevents them from reaching their potential.

## Musical potential

"Many are born with the potential to excel at music," Baribeau said. "But they suffer interferences, such as social pressures, problems of memory or problems related to the organization of movement."

"Virtuosity is the result of many factors — training, hard work, dedication, making it a part of one's life."

Segalowitz said the conference's purpose was not to come up with a definitive answer on understanding musical performance.

"We want to set an agenda for future research," he said. "We want to find techniques for answering questions, to contribute toward a general theory of human performance."

A ceremony took place last Wednesday in

the newly dedicated "Espace d'interprétation Musicale Yvonne-Hubert," which was used for the conference. Yvonne Hubert, a piano teacher who died in 1988 at the age of 93, had taught in Montréal since the 1920s. Many of her students have gone on to international acclaim.

Rector Patrick Kenniff opened the ceremony, introducing Professors Philip Cohen and Jacinthe Baribeau, who gave a brief history of the life of Hubert, praising her dedication to music, and her innovation in

starting her own piano school at a time when few women opened their own businesses.

One of the highlights of the evening was a performance of Liszt's "Reminiscences de Norma" by renowned pianist Marc-André Hamelin, one of Hubert's last students and a winner of many international musical awards.

Hamelin played a restored, historic Falcone piano, provided on long term loan to the Project by Anna Szpilberg, who teaches part time in the Music Department.



PHOTO: Marcos Townsend

Pianist Marc-André Hamelin performs Liszt.

## Native playwright to speak at Concordia



Tomson Highway

It's a long way from life on the Brochet Reserve in northern Manitoba where award-winning Native playwright Tomson Highway was born 41 years ago.

Highway will give a lecture Oct. 27 at 7 p.m. in the de Sève Cinema as part of Native Awareness Week.

"The Department of Indian Affairs had an iron grip on treaty Indians," Highway told *Books in Canada* in 1989. "We were wards of the Crown ... It was an all-out policy of assimilation. The intent was to turn Indian

kids into white kids. A lot of kids got treated badly. It was terrible. Girls had their heads shaved. There was child abuse, there was sexual abuse.

"It was a dark landscape," Highway said of his childhood. "When the stories come out, people will be shocked. A lot of my colleagues from those days are dead, by suicide, by alcohol-related violence that they levelled at each other. Very few of us made it through."

A Cree, he is the eleventh of 12 children. He studied music and English at the University of Western Ontario and in England.

Highway is artistic director of Native Earth Performing Arts, the only professional native theatre in Toronto.

His latest drama, *Dry Lips Oughta Move to Kapuskasing*, won the 1989 Dore Mavor Moore Award for Best New Play. He has also written *The Rez Sisters* and *Aria, The Sage, the Dancer and the Fool*.

A common presence in Highway's plays is the Nanabush, the Ojibway name for the trickster figure described by the playwright as being as central to Cree culture as Christ is to Western culture.

Highway said he's had to rework the mythology of Nanabush to be relevant to natives living in today's world.

"So, Weesageechak, the trickster figure, who stands at the very centre of Cree mythology ... still hangs round and about the lakes and forests of northern Manitoba, yes, but he also takes strolls down Yonge Street, drinks beer, sometimes passes out at the Silver Dollar and goes shopping at the Eaton Centre."

-MO

Concordia University' Faculty of Commerce and Administration is pleased to invite you to its fifth annual

## AWARDS OF DISTINCTION LUNCHEON

Bonaventure Hilton Hotel

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Friday, November 13, 1992

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In recognition of their outstanding contribution to the world of business and to our community, the following four prominent Montrealers shall be honoured at the ceremony:

**Mr. Philippe de Gaspé Beaubien,**

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**Ms. Madeleine Saint-Jacques,**

President, Young & Rubicam Montreal

**Mr. A. Frank Knowles,**

Deputy Chairman, Power Corporation of Canada

**Mr. Sid Stevens,**

Executive President, Sun Youth Organization

The keynote speaker is Reginald Groome, Chairman of the Board of Governors, Concordia University

**For ticket information, please call Vera Merandi at 848-2700.**



## President of Brown University to deliver keynote address

## 'A force of nature'

by Barbara Black

*The New York Public Library houses many treasures, but few are as colourful, complex, enigmatic, civilized and stimulating as Vartan Gregorian, its president and chief executive officer.*

That was the introductory paragraph of a profile in *The New Yorker* in April 1986. In a typically exhaustive two-part series, the magazine went on to chronicle the remarkable career and personality of a most unusual librarian.

Indeed, Vartan Gregorian, who will deliver the keynote address at the opening of the R. Howard Webster Library on Oct. 26, was not trained as a librarian, and his eight years at the New York Public Library were his only experience in command of a library.

Not just any library. It comprises four research libraries and 82 circulating libraries containing about 29 million items and 88 miles of stacks of books in 3,000 languages and dialects, a system heavily dependent on raising its own revenue in a city in chronic financial crisis.

Gregorian was hired from an administrative academic post at the University of Pennsylvania and has since moved on to become the president of Brown University, in Providence, R.I. While he headed the New York Public Library, he proved to be, as one admirer called him, "a demon fundraiser," prying millions of dollars from both governments and private sources. His legendary ebullience raised morale inside the institution and polished the library's image in New York at large. He is, in the words of another fan, "a force of nature."

His own explanation is simple: "New York is full of chutzpah. I am full of chutzpah."

## Blue bead for luck

Gregorian was born in 1934 in Tabriz in northwestern Iran, near the Russian border, where his Armenian forebears had lived for 2,000 years.

As a boy, Gregorian worked as a page in the Armenian library of Tabriz, where he consumed Shakespeare, Alexandre Dumas,



Illustration: Courtesy of The New Yorker

Victor Hugo and other classics in translation.

At 15, at the urging of a local French official with whom he played chess, he went to 'Petit Paris,' Beirut, with only \$50 in his pocket — and a blue bead sewn inside his jacket by his grandmother, for good luck.

At Beirut's Collège Arménien, he learned French, and kept himself going with a variety of part-time jobs and the help of older people who recognized his potential.

At 22, he sailed to the United States, where he experienced the classic immigrant's first impressions: a cell-like room in New York's YMCA, deafening traffic, and bewildering signs like 'Animal Hospital.' He earned a bachelor's degree and then a PhD at Stanford University in California.

Gregorian embarked on his academic career with typical gusto, teaching as many as five courses a week in European, Middle Eastern and South Asian history. He taught at San Francisco State College, the University of Texas and then at the University of Pennsylvania in Philadelphia, where he oversaw the consolidation of several colleges, schools and departments into a new and unified Faculty of Arts and Sciences. In 1974, he became the Faculty's first dean, and in 1978, he was named provost of the university.

It was Louis Vagianos, who acted as consultant in the planning of Concordia's new

facility, who proposed that Gregorian deliver the address at the official opening of the Library. The two met several years ago when Vagianos was working at Brown University.

When asked what his old friend might say at the opening, Vagianos replied: "He'll like

this building, it's a people building. If he goes according to form, he'll emphasize that a library is the house where students, faculty and staff find their voices and stretch their minds. He'll say it's a great place for scholars, and a people place that exemplifies a university that cares."

## Mystery solved – winners of quiz announced

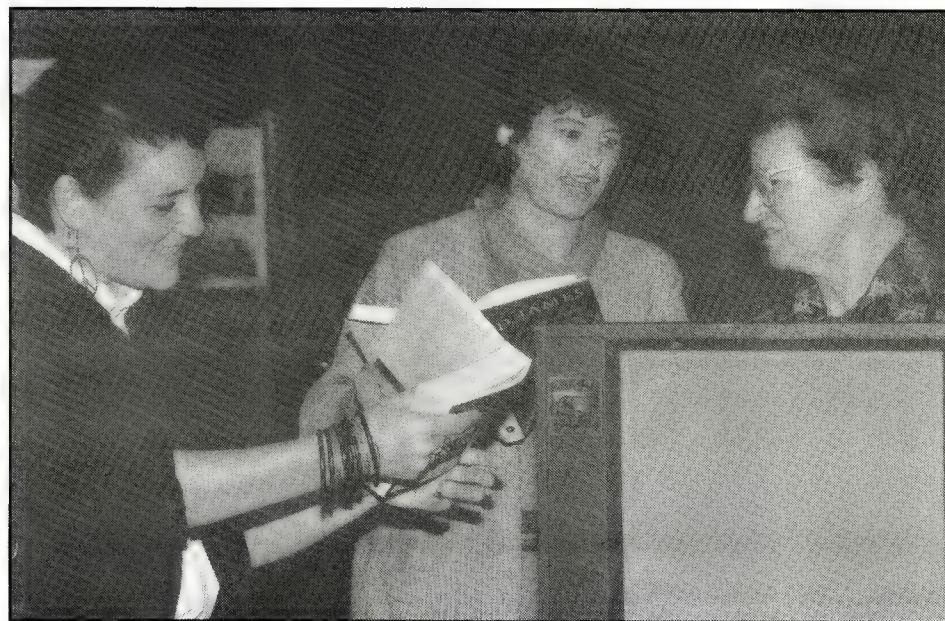


PHOTO: Marcos Townsend

Famous British mystery writer P.D. James (far right) dropped in for coffee at Concordia on Oct. 7 during her recent visit to Montréal, and graciously signed the book prizes awarded to winners of a University-wide quiz on her work. There were seven perfect scores among the entries, and two winners were drawn. First prize, a copy of her latest novel, *The Children of Men*, went to Classics Professor Catherine Bolton. Above, Frances Hill (far left), a graphics designer who tackled the quiz at the suggestion of a student friend, accepts the second prize, an omnibus paperback version of several James mysteries. The answers to the quiz are printed below:

**1.** Who built the Wren Chapel in *Death of an Expert Witness*?  
**Alexander Fort**

**2.** What brand of footwear was Toby Gledhill sporting when he jumped to his death in *Devices and Desires*?  
**Bumbles athletic shoes**

**3.** What was the name of Lady Berowne's brother in *A Taste for Death*?  
**Dominic Swayne**

**4.** Name P.D. James's two famous detectives.  
**Cordelia Gray and Adam Dalgliesh**

**5.** What were the Whistler's murder trademarks?  
**Any or all of: strangulation; initial "L" cut into forehead; pubic hair stuffed into victim's mouth.**

**6.** What was the name of the pathologist in *A Taste for Death*?  
**Miles Kynaston**

**7.** Who are the publishers of Inspector Dalgleish's poetry?  
**Herne and Illingworth**

**8.** What was the motive for the first murder in *Death of an Expert Witness*?  
**Any of: jealousy; unfaithfulness; custody battle**

**9.** What did Bernie Pride leave to Cordelia in *An Unsuitable Job for a Woman*?  
**A gun.**

**10.** What kind of books did Alice Mair in *Devices and Desires* write?  
**Cookery books (cookbooks).**

**11.** What was considered to be *An Unsuitable Job for a Woman*?  
**Private eye (detective).**

**12.** Why did Bernie Pride take his own life in *An Unsuitable Job for a Woman*?  
**He had cancer.**

**13.** Who was the second murder victim in *Death of an Expert Witness*?  
**Actually, Stella Mawson. But we'll accept Edwin Lorrimer due to confusion over the phrasing of the question.**

**BONUS QUESTION:** How does P.D. James classify her own books?  
**As mystery novels.**

**NOTE:** Question 6 was inadvertently left out when *The Concordian* printed the quiz. Respondents to that quiz were not penalized.



Concordia University Part-Time Faculty Association

## PROFESSIONAL DEVELOPMENT COMMITTEE

Article 17 of the Collective Agreement established the Professional Development Fund to assist Part-Time Faculty members in their pursuit of research, study, and other scholarly or professional or artistic activities, particularly as they enhance teaching quality. All Part-Time Faculty members with more than 24 credits of seniority who are not on leave are reminded that they are eligible to apply for funding. In 1992-1993 there will be two distributions of monies from the Fund (half the total amount each time): the deadline for the first is Monday, November 16th, 1992, and for the second, Monday, April 19th, 1993. Applications (four copies) should be submitted to the Professional Development Committee at the CUPFA office (2150 Bishop, Annex K310) by those dates. An information sheet for applicants is available (in English or French) from the CUPFA office (848-3691).



# Concordia produces 2 directories

Concordia has produced two new directories that are now available to the University community.

A revised edition of the brochure, *Concordia's Resource Guide for Women*, has been published by the Office on the Status of Women. It provides information on the different categories of services available to all women students, faculty and staff of Concordia. Kathleen Perry, Interim Advisor to the Rector on the Status of Women, encourages women to pick up several copies and to circulate them freely. The brochure is now available in English. A French version will be out in the next few weeks. Copies may be obtained by calling the office at 848-4841.

In the Faculty of Commerce and Administration, the Executive MBA Alumni Association has published a directory and annual report. The two documents are a testament

to the growth of one of Concordia's most prestigious graduate programmes.

Association President Lisa Hollinger said the Annual Report not only emphasizes the accomplishments of the association over the past year, but outlines plans for continued success in the years to come.

The directory is a listing of graduates from 1987 to 1992 and contains names, addresses and phone numbers of company executives who have participated in this unique learning experience. Some of the graduates have relocated or returned to their homelands to take or resume important positions in places as diverse as Australia, Germany, Hong Kong, Malaysia, the Netherlands, Switzerland and Thailand. There are listings for Montréal, other parts of Québec, Canada and the United States.

— DGV

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Panellists from across Canada and the U.S., as well as France, Italy, Hungary, Czechoslovakia, England, Denmark, Poland, Germany, Israel, Trinidad, Jamaica, Scotland, Chile, Mexico and Japan, will participate in panels:

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- Beyond the Market: Life Strategies and Communitarian Economies in Post-Industrial Societies;
- A New Agenda for Social Policy: Comparative Perspectives;
- Socialism: Legacy or Renewal?;
- Negotiated Economy and Neoliberalism as Institutional Frameworks for a Market Economy — Implications for Post-Socialism;
- The City-State or Free City: Yesterday and Today;
- Unions and Social Justice in the Transition to the Market Economy in Eastern Europe;
- Economic Rights nad Human Rights;
- New Social Partnerships: Business, Labour, Community;
- The Life and Work of Karl Polanyi;
- Alternative Community Initiatives;
- Enterprise and Unions in a New Management Reality;
- New Roles for the State in a Restructured Global Economy;
- Karl Polanyi and Economic History;
- Intellectuals and Power: Challenges in the New Eastern Europe;
- Pre-Capitalist Economies in the New and Old Worlds: Issues for the Organization of Production and Distribution

#### REGISTRATION:

Members — \$75  
General public — \$100, before Oct. 30, \$125, after Oct. 30; daily rate: \$40,

Students and unemployed: \$25, daily rate: \$10

FOR MORE INFORMATION, CALL THE SCHOOL OF  
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### GRADUATE STUDENTS! Cast your ballot on Monday, Oct. 26

By-Election — The following two seats are currently open on the GSA council:

- Science Representative, Faculty of Arts and Science
- Independent Studies Representative, School of Graduate Studies

Voting will take place on Monday, Oct. 26 at 2030 Mackay from 10 a.m. to 10 p.m.

#### Referendum Question

At the time of voting, you will also have the opportunity to decide on the following important question:

- In accordance with the Constitutional expansion of the GSA Executive from three to five members, should the Executive honoraria be increased from \$3,000 to \$4,000 per year?

1993



**IRSST**

Institut de recherche  
en santé et en sécurité  
du travail du Québec

## Funded research in Occupational Health and Safety

*The institute's mission is to contribute, through research to:*

- *the improvement of the health and safety of workers, and more specifically, to the identification of occupational hazards and their elimination at the source,*
- *the rehabilitation of workers injured by these hazards.*

### PRIORITY RESEARCH AREAS

#### Prevention of occupational accidents

- ▶ The accident process (identification of specific causes, development of practical solutions)
- ▶ Analysis of hazardous industrial machines and tools, and development of control measures
- ▶ Safe workplace organization and layout
- ▶ Collective and personal protective equipment (development and validation)
- ▶ Hazards associated with new technologies
- ▶ Work organization (factors contributing to reductions in occupational injury)

#### Prevention of occupational diseases

- ▶ Deafness: elimination and reduction of noise
- ▶ Musculoskeletal injury, including back problems and repetitive-movement-induced injuries: prevention, and improvements in diagnosis and therapy
- ▶ Diseases caused by hazardous materials (e.g. pulmonary disease, dermatitis): replacement processes and products, protective equipment

#### Rehabilitation

- ▶ Residual functional capacity
- ▶ Ergonomic demands of workstations

#### Evaluation and planning

- ▶ Evaluation of the impact of occupational health and safety research activities
- ▶ Development of indicators of occupational health and safety
- ▶ Planning: socio-economic changes and occupational health and safety

*Research in these fields draws from all the scientific disciplines, including: the natural sciences, engineering, the health sciences, and the social sciences*

**APPLICATION DEADLINE: FEBRUARY 2<sup>nd</sup>, 1993**

#### Information and applications:

Direction de la recherche externe  
505, boul. de Maisonneuve Ouest  
Montréal (Québec) H3A 3C2  
Téléphone : (514) 288-1551



## HIGHLIGHTS OF THE CHARLOTTETOWN CONSTITUTIONAL AGREEMENT

# QUEBEC & THE NEW CONSTITUTIONAL AGREEMENT

**F**ederal, Provincial, Territorial and Aboriginal leaders recently agreed on new Constitutional proposals that better reflect the interests of all Canadians across the country. This Agreement was reached in Charlottetown on August 28, 1992.

## Distinct society

The new Constitutional Agreement recognizes Quebec as a distinct society. What's more, the Agreement grants Quebec's National Assembly exclusive jurisdiction over cultural matters within Quebec's boundaries and confirms its control over immigration within the province. The Agreement would give Quebec the means to protect its language, culture and traditions.

## Political powers

The proposed Constitutional Agreement would increase Quebec's representation in the House of Commons, granting it 93 seats instead of the current 75. In addition, Quebec would be guaranteed a minimum of 25% of the House of Commons seats, even if Quebecers accounted for less than this percentage of Canada's population in the future. Every single province would have an equal number of Senators in the new Senate which, as in all great democracies, would be an elected and more effective one.

## Veto powers

The Charlottetown Constitutional Agreement would also grant Quebec, as well as the other provinces, veto powers over any proposed changes to the House of Commons, the Senate and the Supreme Court. Quebec would be guaranteed three out of the nine Supreme Court judges, in recognition of its civil law tradition.

## Increased powers


Duplication of government services in various areas can hurt prosperity. The Agreement proposes streamlining certain government services by granting Quebec, as well as all other provinces, exclusive powers within their boundaries over forestry, mining, tourism, housing, recreation, and municipal and urban affairs. Quebec would also have control of its labour force development and training, assuring greater responsiveness to Quebec's own special needs. Quebec's current jurisdiction over immigration within its boundaries would be guaranteed in the Constitution.

## Economic union

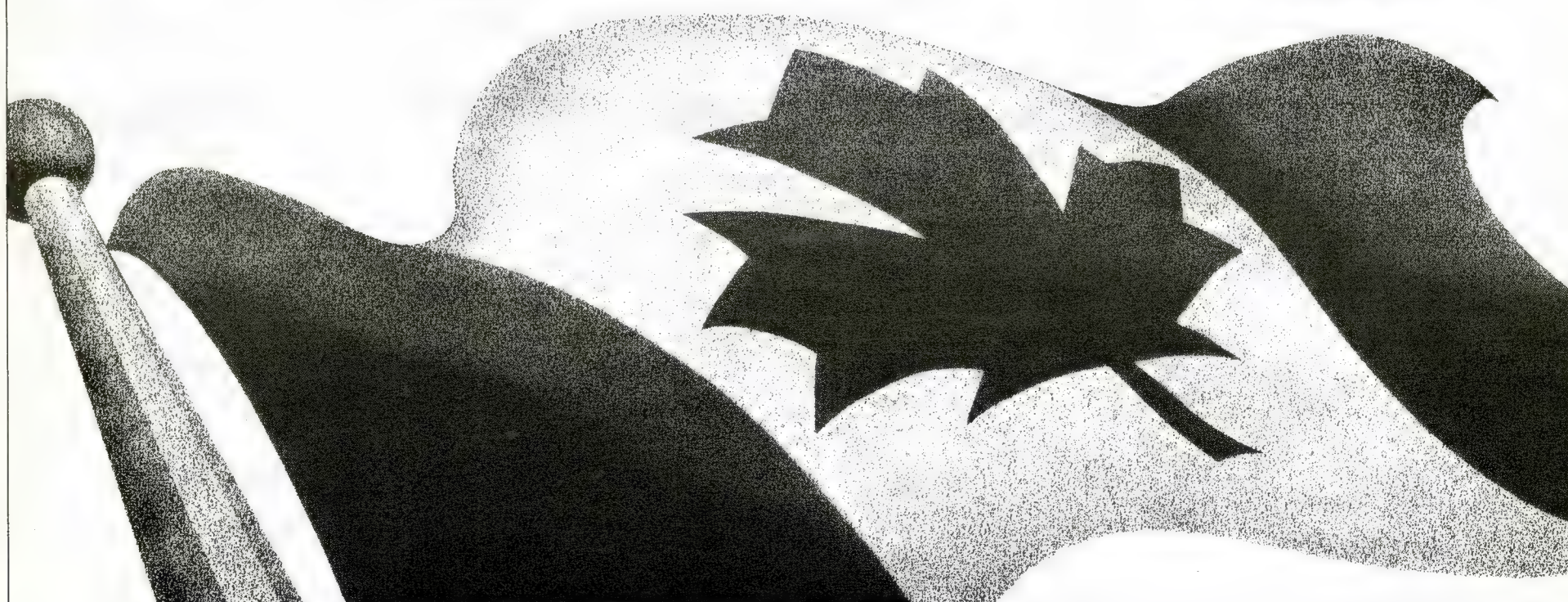
Right now, there are certain trade barriers between provinces that hinder economic development. One of the Charlottetown Agreement's stated objectives is to pull down these barriers and encourage the free movement of people, services, goods and capital throughout the country.

These are just a few highlights of the Charlottetown Agreement of particular interest to Quebecers. It's up to you vote on the Agreement on October 26, Referendum Day. It's your decision. Your country. And your future. To find out more about the new Constitutional Agreement, call toll-free:

**1-800-561-1188**

 Deaf or hearing impaired:  
1-800-465-7735 (TTY/TDD)

Canada





# • MANNING continued from page 5

both in the House and in the Senate."

The long-term economic consequences of a Yes vote would actually be harmful, Manning said, in defiance of opposite claims from the Yes camp.

"The national government of an internationally competitive federal state has to have the ability to consolidate its own domestic market by striking down internal barriers to trade," Manning said. "It has to have the capacity to train and retrain an international work force, and to manage and balance its budget. This constitutional agreement doesn't create the kind of national government we need. It divides up the federal jurisdiction over labor markets, training and retraining among the provinces, and there are too many open-ended financial agreements that will make it hard for the federal government to manage its budget."

The agreement also "shortchanges the younger generation," Manning said.

"The fifth section of this agreement, deal-

ing with the amending formula, gives a veto over future institutional changes to every province, which will make it virtually impossible to change the Senate, the House of Commons or the Supreme Court. So if we start off with an ineffective Senate thanks to this agreement, the chances of your generation making it more effective are virtually zero."

Finally, Manning said he is skeptical that a Yes vote would put to rest constitutional wrangling.

"This agreement will not bring constitutional peace," he said. "If you go through the agreement and circle all the clauses, sub-clauses and sentences calling for further constitutional negotiation, further political accord, further first ministers conferences, you end up with about 60 circles. A Yes vote will, in effect, spawn a new round of deeper and wider and even more controversial constitutional negotiations."

The lecture was presented by the Political Science Students' Association.

# • POLLS continued from page 2

polls. Even if they have experts who give them a one-page memo telling them what they should think, usually they don't follow that. They also mistrust polls. René Lévesque is a good example. Lévesque distrusted polls ever since the 1966 election, when all the polls were saying that the PQ would win the election, and they lost."

Parties do actively use polls as a way of improving their odds of getting elected or re-elected, however.

"During the pre-1976 period, PQ polls were done mainly to find a good district for a candidate. The key interest of parties is to be re-elected, and most of the polls done are

matters concerning re-election and by-elections."

Lachapelle said politicians have had a hand in perpetuating the myth that they govern by polls.

"Politicians like to give the impression that they are in control, that they know what the people are thinking," he said.

Lachapelle's full report on polling makes up Volume 16 of the Royal Commission on Electoral Reform and Party Financing.

Guy Lachapelle has been a contributing analyst to Radio-Canada's public affairs programme *Le Dimanche* over the past several weeks leading up to the referendum.

## International Network of Quality Assurance Agencies in Higher Education

The First Biennial Conference and Global Conference of the International Network of Quality Assurance Agencies in Higher Education (INQAHE) will take place in Montréal next May. Co-Chairs of the both conferences are Marjorie Peace Lenn, Executive Director of the Council on Quality Assurance in International Education (U.S.A.) and Jacques L'Écuyer, Vice-Président à l'enseignement et à la recherche, Université du Québec. The conferences are co-sponsored by the Conference of Rectors and Principals of Québec Universities (CREPUQ) and the Council on Quality Assurance in International Education.

The general theme of the conference is *Quality Assurance in a Changing World: Higher Education at a Crossroads* will concentrate on the following sub-themes: evaluating and improving quality; approaches for quality assurance; financing performance; international standards; quality in an evolving world; quality assurance and equivalencies; international mobility of students and professionals; regional perspectives in quality assurance; quality and institutional autonomy.

## Call for papers

The official languages of the conference are English and French. Authors may submit papers in either language. To allow time for discussion, authors are asked to limit their oral presentations to 15 minutes.

The deadline for the submission of papers is Dec. 15, 1992. Authors are invited to send two copies of their papers to: The Organizing Committee, Global Conference, P.O. Box 876, Succursale Place du Parc, Montréal, H2W 2P5. For more information, call Onil Dupuis, Co-ordinator of the Local Committee, at 288-8524, FAX 288-0554.

# • HOLDEN continued from page 5

country to work better to meet those new challenges to everybody's benefit."

Louise Fournier of the Westmount Comité du Non accompanied Holden to give the No viewpoint on specific clauses in the Charlottetown Accord. But Powell tried to prevent her from speaking, saying Holden had already presented the No side.

Holden grew angry, telling the class that Powell was behaving "lawyerish." This led to an exchange of jibes between Holden and Powell for the remainder of the class.

"Do you think by saying the same thing again in a different way you'll convince them?" Holden snapped when Powell was

addressing a student's question.

Fournier was allowed to speak after she appealed to the class. She said the Accord would permit the federal government to infringe on areas of provincial jurisdiction with the new clause on federal spending power.

She also said the clause gives Ottawa the right to fund, and hence, dominate, provincial programs that are deemed to meet national objectives.

This showed how the Accord represented a centralized concept of Canada rather than the Québec vision of more autonomy, Fournier said.

# • BOURASSA continued from page 1

liberate the government. I was elected with a mandate to create jobs. The real challenge of Québec is to provide jobs for all its workers. That job will be easier, obviously, if we achieve constitutional peace."

## Jittery investors

Economic concerns have dominated much of the referendum debate, and Bourassa cited personal knowledge that jittery investors are shunning the country, and Québec in particular.

# • The BACK PAGE continued from page 15

## LACOLLE CENTRE

SATURDAY, OCTOBER 24

### Communicating Within Your Family

Communication, good will and respect are basic ingredients in the development and maintenance of loving family relationships. Through discussion and exercises, participants will learn new ways of helping families to express appropriately feelings such as anger, sadness, sibling rivalry, love and appreciation. The specific concerns of participants will be constantly addressed. Workshop Leader: Micki Vosko. Time: 9:30 - 16:00. Cost: \$50. Location: AD-131. Information: 848-4955.

SATURDAY, NOVEMBER 7

### Self-Esteem and Your Body

Improve your self-image and strengthen self-esteem with physical exercise, dance and fun! This workshop will nurture creative expression and personal development. It will offer emotional and physical release through movement expression, exercise and awareness techniques. Workshop Leader: "Antara" Kyra Lober (M.A.). Time: 9:30 - 16:00. Cost: \$50. Location: AD-131. Information: 848-4955.

## SPORTS

### Stinger Hockey

The men's hockey team plays host to two league games this weekend. On Friday, October 23rd at 19:30 they play the Brock Badgers and on Saturday, October 24th at 16:00 they face the Guelph Gryphons at Loyola arena.

### Stinger Rugby Doubleheader

There are two rugby home games on Sunday, October 25th. The women's team plays Bishop's at 11:30 followed by the men against McGill at 13:30.

### Stinger Soccer

The men's soccer team plays host to the McGill Redmen on Saturday, October 24th at 13:00.

### Old Timer Hockey

The faculty Old Timer pick-up hockey season will begin October 6th at the Loyola Arena. All faculty and staff who wish to play should contact Murray Clarke at 2519 or James McIntosh at 3910 for further information.

## MEETINGS

### Amateur Radio Club Meetings

Meetings will be held every Tuesday night from 19:00 - 23:00 in H-644-1, 1455 de Maisonneuve Blvd. W. Activities include shortwave listening, international contests, data communications, TV transmission and much more. Licensing classes start Oct. 92. Information call 848-7421.

### Members of the Concordia Pension Plan

Notice of Annual Meeting to all members of the Concordia University Pension Plan. Date: October 27, 1992. Time: 17:30 Location: H-110, Alumni Auditorium, Henry F. Hall Bldg., 1455 de Maisonneuve Blvd. W.

### Arts and Science Faculty Council Meeting

The next Arts and Science Faculty Council Meeting will be held on Friday, November 20, 1992. Time: 14:00. Location: DL-200, Russell Breen Senate Chamber, 7141 Sherbrooke St. W.

## GRADUATE NEWS

### Graduate Student Get-Togethers

#### - School of Graduate Studies

The academic year 1992-93 is the inaugural year for the School of Graduate Studies. It will prove to be exciting and will provide us with the opportunity to initiate projects, such as promoting a lecture series by visiting speakers and other similar ventures, to forge stronger links between faculty and students and to stimulate scholarly debate within the community. In addition, Dean Martin Kusy would like to meet with graduate students so we have arranged "get-togethers" for this purpose. There will be two such sessions each semester at our Graduate Administrative offices, 2145 MacKay Street. They will be held from 18:00 - 20:00 on the following dates: First Semester: Thursday, November 12, 1992. Second Semester: Wednesday, February 3, 1993 and Monday, March 8, 1993. Because our space is limited, I ask that you please reserve one of the following dates by contacting Ms. Kali Sakell at 848-3803 if you are interested in attending. We look forward to seeing you.

### Concordia Graduate Reading Series

All welcome to attend the inaugural reading of creative work by English Graduate Students. Refreshments available. Date: Wednesday, October 28. Time: 20:30. Location: The Graduate Students' Association House, 2030 Mackay Street. For information call 282-9563 or 932-8773 (answering machine).



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LECTURES/SEMINARS

THURSDAY, OCTOBER 22

**Thursdays at Lonergan**

Marc Smith, C.S.C., Ph.D., Chair, Dept. of Philosophy, St. Thomas University, Fredericton on "Lonergan and the Dimensions of Meaning in Religious Language." Time: 15:00 - 16:30. Location: (7302 Sherbrooke St. W.) Coffee available from 14:45. Information: 848-2280.

**Social Aspects of Engineering**

M. G. Guertin, Chef de Service Localisation et Aménagement with Hydro Québec will speak on "Environmental Impact Assessment." Time: 17:40-20:10. Course: Engr. 495/2-AA Location: H-665, 1455 de Maisonneuve Blvd. W.

**Department of Political Science**

Presents Allan C. Brownfeld, LL.B., William and Mary, Washington D.C. on "Ethics in Journalism." Time: 20:30. Location: H-1070, 1455 de Maisonneuve Blvd. W. All welcome.

FRIDAY, OCTOBER 23

**Friday Brown Bag Seminar Series**

These informal Seminars, open to Faculty and Graduate Students of all departments, meet from 12:00-13:00 in the Vanier Extension Lounge, 3rd floor. Bring your lunch, join in, meet your colleagues. Brian Petrie, Sociology & Anthropology, "The 1838 Rebels: the Australian Connection".

TUESDAY, OCTOBER 27

**Department of Philosophy**

The Department of Philosophy will be holding a Philosophy Colloquium in which Prof. Jack Stevenson, University of Toronto, will speak on "The Demarcation Problem in the Philosophy of Economics." Time: 16:00-18:00. Location: H-773, 1455 de Maisonneuve Blvd. W.

WEDNESDAY, OCTOBER 28

**The Loyola Peace Institute**

"Religious Pacifism in Britain: A Case Study from the 1930's". Speaker: Dr. Peter Farrugia, Dept of History, Trent and Carleton Universities. Time: 16:00-17:30. Place: Lonergan College, Loyola campus, 7302 Sherbrooke St. W.

FILM

**Conservatory of Cinematographic Art**

Admission: \$3.00 (including taxes) per screening. Location: Cinéma J.A. DeSève. (1400 de Maisonneuve Blvd. W.). Information: 848-3878.

FRIDAY, OCTOBER 23

Teorama (1969) Pier Paolo Pasolini at 19:00; Pierrot Le Fou (1965) Jean-Luc Godard at 21:00.

SATURDAY, OCTOBER 24

La Prise du Pouvoir Par Louis XIV (1965) Roberto Rossellini at 19:00; The Trial (1962) Orson Welles at 21:00.

SUNDAY, OCTOBER 25

Rashomon (1950) Akira Kurosawa at 19:00; Le Sacrifice (1985) Andrei Tarkovski at 20:45.

MONDAY, OCTOBER 26

Un Chien andalou (1928) Luis Bunuel; L'Age d'or (1930) Luis Bunuel; Petite confession filmée (1981) Martine Lefebvre at 20:30.

WEDNESDAY, OCTOBER 28

Sous Les Toits de Paris (1930) René Clair at 20:30.

THURSDAY, OCTOBER 29

Top Hat (1935) Mark Sandrich at 19:00; Stagecoach

**School of Community and Public Affairs**

Roundtable-Group Discussion on "Iron John" by Robert Bly and "Gyn-Ecology" by Mary Daly led by Kim Sawchuk, Communication Studies. Time: 12:00. Location: 2149 Mackay St., Lounge. Please bring your own lunch. Coffee will be served. All welcome. Information: 848-2575.

THURSDAY, OCTOBER 29

**Thursdays at Lonergan**

Sister Prudence Allen, RSM. Ph.D. Dept. of Philosophy and Principal, Lonergan College on "Mother Earth and Father Sun in Copernicus, Galileo, and Kepler." Time: 15:00 - 16:30. Location: (7302 Sherbrooke St. W.) Coffee available from 14:45. Information: 848-2280.

FRIDAY, OCTOBER 30

**Department of Philosophy**

invites you to attend a presentation and forum by Dr. Myriam Miedzian, Ph.D. Columbia University on "Mass Media and The Culture of Violence: A Proposal for Change." Time: 12:00-14:00. Location: J.A. De Sève Cinema, 1400 de Maisonneuve Blvd. W. All are welcome.

WEDNESDAY, NOVEMBER 4

**The Loyola Peace Institute**

"Is Pacifism a Legitimate Part of Feminist Theory & Practice?" Speaker: Dr. Jo Vellacott, Honourary Fellow, Simone de Beauvoir Institute. Time: 16:00-17:30. Place: Lonergan College, Loyola campus, 7302 Sherbrooke St. W.

THURSDAY, NOVEMBER 5

**Learning Development Office**

"Enhancing Thinking Skills in Science Courses" Dr. Calvin Kalman from the Physics Department here at Concordia, will demonstrate how he uses group work to get students to think critically and to challenge each others' misconceptions. Time: 13:30-16:00. Location: H-537, 1455 de Maisonneuve Blvd. W. Workshop Leader: Calvin Kalman. Call 848-2495 for registration information.

(1939) John Ford at 21:00.

FRIDAY, OCTOBER 30

Les Quarante-Sept Ronins (1941) Kenji Mizoguchi at 19:00.

SATURDAY, OCTOBER 31

The Exterminating Angel (1962) Luis Bunuel at 19:00; Tie Me Up, Tie Me Down (1989) Pedro Almodovar at 21:00.

**The Loyola Film Series**

Admission: FREE. Location: F.C. Smith Auditorium, Concordia University Loyola Campus, 7141 Sherbrooke St. W. Information: 848-3878.

WEDNESDAY, OCTOBER 28

Ulzana's Raid (1972) Robert Aldrich at 19:00; Rio Grande (1950) John Ford at 20:55.

WEDNESDAY, NOVEMBER 4

The Bravados (1958) Henry King at 19:00; Jeremiah Johnson (1972) Sydney Pollack at 20:55.

WEDNESDAY, NOVEMBER 11

Shane (1952) George Stevens at 19:00; Pale Rider (1983) Clint Eastwood at 21:05.

CAMPUS MINISTRY

Loyola Campus RC Mass: Sundays 11:00 and 20:00, Weekdays 12:05. Loyola Campus: Belmore House is now located at 2496 West Broadway. Phone 848-3588. SGW Campus: Annex Z, 2090 Mackay. Phone: 848-3590, 3591.

**Natalie Manzer gives birth!**

Congratulations to Natalie Manzer who just gave birth to twin boys, Nicholas David and Joseph Benjamin. Mother and sons are doing well.

**Eucharist and Prayers for Concordia**

The Eucharist, preceded by a time of prayer and sharing with scripture, will be celebrated each Wednesday at 12:05 in the Campus Ministry Prayer Room, Annex Z, 2090 Mackay. For additional information please call 848-3588 or 3591.

**Mondays or Thursdays - ULTIMATE QUESTIONS - Annex Z, 2090 Mackay**

Seven studies and discussions. Mondays commencing October 19 at 10:00, or Thursdays commencing October 22 at 13:00. For information call Peter Macaskill at 848-3591.

**Tuesdays - Prison Visits**

Continuing on Tuesdays. For information. Peter Coté at 848-3586 or Matti Terho at 848-3590.

**Tuesday Oct. 20th - Gathering of Men**

Men who are interested in the need to evaluate male identity by reflecting on the various images of maleness in today's culture and its implications with regards to male sexuality and spirituality. For information call Robert Nagy, 848-3587.

ALUMNI ACTIVITIES

**Concordia University Alumni Association's Mentor Programme**

The Concordia University Alumni Association's Mentor Programme matches students who are defining their career goals with alumni who have background and experience in that field. Students and alumni will meet one-on-one at least three times during the academic year. Application forms are available at the Office of Alumni Affairs, 1463 Bishop St. Depending on the availability of this year's slate of Mentors, students will be matched on a first-come, first-served basis. For more information, call Gabrielle Korn at 848-3817.

TUESDAY, OCTOBER 27

**Love and Work: Maintaining the Balance**

Kathryn McMorro presents this four hour workshop for women to explore ways to develop group interaction, participants will assess themselves in these two areas and design action plans for maintaining harmony while

SPECIAL EVENTS

**Concordia Latin America Committee**

Slideshow and Discussion on El Salvador. Date: Friday, October 23, 1992. Location: H-651, Mugshots Café, 1455 de Maisonneuve Blvd. W. Time: 19:00. Admission: FREE.

**Concordia Latin America Committee**

Film "Manufacturing Consent: Noam Chomsky & The Media" 3 Hour Documentary on this outspoken critic of the press. Benefit for the Social Justice Committee of Montreal. Date: Friday, October 29, 1992. Location: H-110, 1455 de Maisonneuve Blvd. W. Time: 19:00. Admission: \$10/\$8 students. 933-6797.

**On Campus Immigration**

For international students and dependents on October 22,23,26,27,28,29,30 Location: AD-131, 7141 Sherbrooke St. W., Loyola Campus. Quebec and Canada Immigration will be present on campus. 848-3515.

**Concordia Management Society**

2nd Annual Harvard Trip sponsored by the Concordia Management Society (CMS) Thursday, November 11 to

**Canticle to the Cosmos - 12:00-14:00, Tuesdays (SGW) or Thursdays (Loyola)**

A video series based on Thomas Berry's 12 principles of a functional cosmology. It is the story of the universe, of earth and life; it is the human story. The story is told by physicist Brian Swimme in his 12-part series. One hour video, followed by discussion. Contact Daryl Lynn Ross at 848-3585 or Peter Coté at 848-3587.

**Tuesdays - Meditation: The Portable Retreat from 14:45-16:00, Annex Z (2090 Mackay).**

This 9-week series will allow you to familiarize yourself with meditation as a form of self attunement and renewal. Different approaches will be explored giving all participants a chance to discover new ways to re-energize themselves. Daryl Lynn Ross at 848-3585 or Paule Guérard-Baddeley at 454-4023.

**Wednesdays - Women's Spirituality 13:00-14:30 in Annex Z.**

A group for women to explore spirituality rooted in the experiences of our lives. Personal reflection, ritual, chanting, discussion, readings. Suggested reading "Dreaming the Dark" by Starhawk. Contact Daryl Lynn Ross at 848-3585.

**Thursdays - Sex and Spirit - Beginning Sept. 24th from 13:30 - 15:00, Annex Z.**

**Some of our part time Chaplains have regular hours on campus. They are;**

Rev. Anne Hall (United) Mondays 13:00-16:00, Belmore House; Rev. Peter Holmes (Baptist), 12:45-14:00, Belmore House, Wednesday only; Rev. Peter Macaskill (Christian Reformed), Monday, 10:00-13:00, Thursday, 11:00-14:00, Annex Z.

SATURDAY, OCTOBER 31

**Taste of Thailand**

Join members of the Association of Alumni Sir George University for a traditional and authentic Thai dinner featuring numerous courses representing the diversity of Thai regional cuisines. Price: \$32 per person includes tax and gratuity. Time: 19:00. Location: Restaurant Thailand, 88 Bernard Avenue West, corner St. Urbain. Cash bar, casual dress. For registration information call Gabrielle Korn at 848-3817.

Sunday, November 15. Activities include tour of Harvard University plus attractions in the Boston area. Contact CMS for details on the weekend package, phone 848-7453. Reserve today as space limited. 848-7453.

**Krishnamurti Video Tapes**

The "K" Information Centre of Montreal presents a series of video tapes by Krishnamurti. Location: Henry F. Hall Bldg., 1455 de Maisonneuve Blvd. W. Time: 20:00. October 23; Title: Roots of Psychological Disorder. Room: H-820. October 30; Title: Psychological Suffering. Room: H-420. November 6; Title: Need for Security. Room: H-420. November 13; Title: What is a Healthy Mind? Room: H-420. November 20; Title: The Origin of Primal Energy. Room: H-420. November 27; Title: The Enquiring Brain. Room: H-420.

**Montreal Association for the Blind**

The MAB is having it's Annual Craft Show and bake Sale on Saturday, October 24, 1992 from 10:00-16:00. Location: 7010 Sherbrooke St. W. Information: 489-8201

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## COUNSELLING &amp; DEVELOPMENT

Do you know...Where to locate university calendars worldwide? Where to find a job? How to prepare for an employment interview? How to cope with stress? Where to apply for private financial aid? How to study and improve your G.P.A.? Where you can get support in dealing with personal issues?... Be sure to drop by Counselling and Development (Student Services), pick up our brochure, sign up for our WORKSHOPS, meet new and interesting people, and find the answers. SGW Campus, H-440, 1455 de Maisonneuve Blvd. W., 848-3545 and Loyola Campus, 2490 West Broadway, 848-3555.

**Learning and Writing Centre**

The Learning & Writing Centre offers personalized assistance to all Concordia students who want to improve their academic skills and learning potential.

**Counselling Services**

Professional counsellors offer Concordia students educational, career, and personal counselling, one on one or in groups. Various tests can help identify and understand particular needs and talents.

**Careers Library**

The Careers Library, recognized as one of the best of its kind in Canada, helps students take control of their career development, including educational-decision making, career planning and job search.

**Career and Placement Service**

The Career and Placement Service offers employment counselling and placement services to undergraduate and graduate students seeking part-time, summer or permanent employment. Location: 2070 Mackay Street. Info: 848-7345.

**Drop in Service**

A Drop in Service is available at Counselling and Development on both campuses which offers 15 minute periods to help students with brief questions of an educational nature. Loyola Campus, 2490 West Broadway, Wednesdays and Thursdays: 12:00-13:00. SGW Campus, H-440, Tuesday 13:00-14:00 and Thursday 14:00-15:00.

**SPECIAL NOTICES THIS WEEK****Summer Jobs**

Find out about summer jobs now! Visit 2070 Mackay (9:00-17:00) for details.

**Canada Career Week**

Canada Career Week is coming up on Nov. 1-7. Make this a time to visit the Careers Library! We have information on career and educational planning, job hunting techniques, work/study/travel abroad, and much more. Visit us soon. SGW H-440, and Loyola Campus at 2490 West Broadway.

**Job Interviews**

The Career and Placement Service is offering Practice Interview Sessions to help prepare graduating students for interviews with on-campus recruiters. Schedules available at 2070 Mackay.

**REALITY 101, Job Hunting in Tough Times (2 options)**

3 separate workshops are offered at SGW Campus from 10:30-12:30 on Self-Assessment (Oct 27); Resumes, Cover Letters & Applications (Nov 3); and Interviews (Nov 10). Fee of \$5/per session. Call 848-3555.

Evans at 848-7788.

**For Rent Laurentians**

Peaceful country retreat. Enjoy snowshoeing, ice fishing and cross-country skiing in the privacy of an enclosed estate with its own lake. Fully furnished 3 bedroom chalet with a stone fireplace and a large solarium overlooking the lake. Located between Morin Heights and Lachute. Available for the season, November through April, \$3,900. Call (514) 849-7948.

**European Fine Lingerie**

Private Home Lingerie Presentations, 20-30% off suggested retail. French 1/2 cup underwire bras, Brazilian Bikini's, Camisoles & Boxers, Crushed Velvet Body Suits, Opaque tights & stockings. To host your own presentation, please call: (514) 637-5122 for an appointment.

**Tutors Needed**

Must be a Concordia Student, have completed 45 credits; have a GPA of 3.0 or better, recommendation from Faculty member. Applications available at the Dean of Students Office, AD-121 (Loyola) or Annex M-201 (SGW).

## ART GALLERY

The Leonard and Bina Ellen Art Gallery is located at 1400 de Maisonneuve Blvd. W. Information: 848-4750.

UNTIL NOVEMBER 5

**A Decade of Collecting**

A Selection of Recent Acquisitions. Time: Monday-Friday 10:00 - 20:00 & Saturday 10:00 - 17:00

UNTIL OCTOBER 24

**Guy Chapleau**

Sculptures by artist and former Concordia Graduate, Guy Chapleau. Time: Tuesday-Saturday 12:00 - 17:00. Location: La galerie Emergence inc., 372 Ste. Catherine W., suite 312. Information: 874-9423.

**Events, notices and ads must reach the Public Relations Department (BC-115) in writing no later than Friday, 5 p.m., the week prior to Thursday publication.**

**Contact Kevin Leduc at 848-4881 or FAX 848-2814.**

## NOTICES

**Legal Information Service**

The Legal Information Services has reopened. This service is available for information and counselling. If you have problems with your landlord, or with a contract that you signed, or you are looking for information on divorce, WE CAN HELP!! Contact us at 848-4960 from 9:00 - 17:00, Monday through Friday. Come and see us in room CC-326, 7141 Sherbrooke St. W., Loyola Campus. For students, staff and faculty, this service is Free and Confidential.

**Sexual Harassment Office**

The Sexual Harassment Officer can provide you with support, guidance and information on any matter to do with sexual harassment. All inquiries are completely confidential. Call Sally Spilhaus at 848-4857, or drop in at K-110, 2150 Bishop.

**Services for Disabled Students**

Innovative programs and workshops are offered to Disabled Students. Specially designed workshops on use of adaptive computer equipment for university study and future employment are regularly scheduled. Orientation programmes for volunteers and Sign Language workshops are also offered throughout the year. For more information and applications. Contact: 848-3525/3511 (Voice/TDD), SGW Campus in H-580 or 848-3503/3536 (Voice/TDD), Loyola Campus in AD-121.

**Health Services**

Health Services provides a confidential, individualized and comprehensive approach to health care which includes counselling and teaching related to both physical and emotional well-being. The centre provides the opportunity for Concordia students, staff and faculty to meet with health professionals in order to explore areas of concern. Whether you are feeling unwell, stressed or just curious about health issues, you are invited to drop in at the following locations; Loyola Campus: 6935 Sherbrooke Street West, Room Ch-101(848-3575) Hours: 9:00 - 17:00. Monday to Friday. Sir George Williams Campus: 2155 Guy Street, Rm 407 (848-3565) Hours: 9:00 - 17:00. Monday to Friday.

**Ombuds Office**

The Ombudspersons are available to any member of the University for information, advice and assistance with University-related complaints and problems. Call 848-4964 or drop into 2100 Mackay, Sir George Williams Campus. Evening appointments on request.

**IBM Wordperfect Workshops**

IBM Wordperfect Introductory Workshops for Students. October 23. Time: 13:30 - 16:30. Cost: \$20. includes manual and disk. Advance registration required at Dean of Students Office AD-121 (Loy) or M-201 (SGW).

**Coffee with The Vice-Rector, Academic**

Members of the Concordia Community, students, non-academic personnel and faculty: I would be pleased to have you come and have coffee with me, if you can make it for any of the following evenings this term: Tuesday, October 27; and Wednesday, November 25, after 19:30 in room AD-231, Administration Building, Loyola Campus, 7141 Sherbrooke St. W. Please call Munit Merid at 848-4847 to let me know when you wish to come. I hope you won't mind if your first choice of date may not be honoured. The place is only so big. I do look forward to seeing you and talking with you about Concordia University. Welcome. Rose Sheinin, Vice-Rector, Academic.

**National Faculty Exchange**

Are you ready for new opportunities? Would you like access to new resources and colleagues? Is a change in your work environment appealing? In today's economy, sharing resources may be an efficient way to accomplish your goals and satisfy the demands continuously being placed on you as a higher-educational professional. It may be time for a change; or even better, an exchange. For further information and an NFE brochure, contact: Ronald Smith, Director, Learning Development Office, Loyola Campus, 2492 West Broadway, WD-201. 848-2498. Application deadline: November 6, 1992.

**CUSA's Advocacy Services**

STUDENTS: with complaints against the Administration or against their departments, or who have been charged with cheating or other offenses against the Academic Code, or with any other problems and feel need the help of CUSA's Advocacy Services, don't hesitate to contact Nina or James at 848-7474, or come to H-637.

**Vanier Library Tours**

Tours of the Vanier Library will be offered on Wednesday, 13:45-14:45 and at 17:30-18:30. Please register at the Vanier Library Reference Desk or call 848-7766.

**Peer Helper Centre**

Have you just been through course change? Are you stressed out? Feeling the added stress of the beginning of the semester, along with all of the other problems and pressures in your life? Don't worry, we are here to listen. Come see us at the Peer Helper Centre, located at 2130 Bishop.

**Weight Watchers at Work Programme**

This 12 week at work programme is designed to accommodate the unique needs of working people. Meetings are held during lunch breaks, before or after working hours, in English or in French. Cost: \$102 for new members (\$8.50/week, a saving of \$30 compared with regular Weight Watchers programmes), \$97 returning members and lifetime members. Weight Watchers is currently holding sessions: SGW; Tuesdays, 12:00-13:00 in A-400, and Loyola; Thursdays, 12:00-13:00 in CH-130. For information call 848-3668.

**International Student Office**

The International Student Office is looking for volunteers to help organize a Christmas get together for International students on the evening of Friday, December 18. What would you like...A potluck supper, dancing, talent show? Volunteer, and make it happen. Call 848-3516 (Pat).

**Flu Vaccine**

Limited quantities of Flu Vaccine are presently available at Health Services. Contact health Services for availability and eligibility. SGW; 2155 Guy, room 407, 848-3565 or Loyola; 6935 Sherbrooke St. W., room 101, 848-3575.

## THESIS DEFENSE

FRIDAY, NOVEMBER 13

Marilyn Burgess at 14:30 in BC-110, (1463 Bishop) Thesis Title: "Dark Devils in the Saddle: A Discursive Analysis of Tourist and Entertainment Formations Constituting Western Canadian Regional Identity."



INFO-CONCORDIA

En français: 848-7369



# "A Circle of Learning:

*Native Education*

## The Path to Justice

*at Concordia University*

## and Hope"

The experiences, identities and the development of First Nations in Canada are being recognized and heard by Euro-Canadians and Euro-Québécois. After 500 years of dispossession, colonization and incomprehension, First Nations have entered a phase of "une prise en main" which could allow us to pass to an exciting stage of material and intellectual productivity. However, this entry is timid and uncertain. How do we restructure our relationship with the colonizer to recapture an authentic native society based on historical traditions, values and spiritual beliefs, in a country that sought to wipe these off the map? ¶ There is no need to play on "pale liberal guilt," as certain skeptics cynically claim, to further the development of the research, reflection and theoretical articulation of First Nations in Canadian society. Rather, the facts of the conditions of First Nations must be pursued in order to build a solid support base. This support is required at the Secondary, CEGEP and Post-Secondary levels to welcome and encourage the First Nations students in their academic and intellec-

tual activities. The Native Research Project of 1991 was a step by the Concordia community to address the existing university system in conjuncture with the economic, social and political condition of First Nations. This research project was submitted to the Office of the Rector for review and received unanimous support. A request was then made to develop an implementation plan. This Implementation Plan of December 1991 outlined steps that Concordia University has chosen to follow in supporting First Nations communities in their discovery of a larger horizon. ¶ The Pilot Project of a First Nations Student Centre,

which opened its doors in September 1992, is the first step step to develop

and encourage all First Nations students in their academic endeavours. The expanding "Circle of First Nations" permits the development of a holistic approach to learning wherein the individual can observe, and participate in, if desired, traditional teachings and practices and immerse oneself in University Studies. The introduction and pursuit of academic activity within a "Circle" of peers, scholars and supporters can only create discussion, question and debate as to growth within the Concordia community and the larger Canadian horizon. ¶ In the First Nations student body of the Concordia Community, we witness the contradictions of our larger First Nations Society. Status and Non-Status. Traditional community and Urban community. First language being a First Nations language and English as a first language. Computer proficiency and computer fright. Indian Affairs and nobody's affairs. Old versus new. These contradictions are part of the condition of First Nations and the responsibility to encourage

thought and debate has been accepted by the Concordia Community in the acceptance of a First Nations Student Centre. ¶ After 500

years of having it ingrained in our being that our people had no culture and no history, the Concordia First Nations student body has the opportunity to explore, not only Euro-Canadian knowledge, but also the knowledge, customs and spiritual beliefs of our peoples. ¶ The first step in this direction by Concordia University should create the conditions for another step into scholarly research and studies, a long-term objective for this Centre. Five hundred years ago, the First Peoples welcomed the European to this land. In 1992, it is Concordia University returning

that welcome. ¶ Chimegweetch! ¶ Daniel-Paul Bork, Coordinator, CCFNE.





It is that power  
of self-determination  
that is stolen away  
by wrong teaching, by lies and myths  
and compulsory mis-education  
and one more child of God becomes  
a mis-fit in God's plan  
mentally, emotionally, psychologically  
and spiritually.

That's how it is in Indian land.

Art Solomon, Ojibway Elder  
LL.D.'92, Concordia University,  
"The Nature of Power" in *Songs for the People: Teachings on the Natural Way*.

**Prepared by members of  
the Native Research Project:**

Elizabeth Morey  
Office of the Rector (Chair)

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Etudes françaises

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Department of Communication Studies

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Office of the Rector

and to Claudia Melchiorre and the many  
Native People who provided their support,  
guidance and assistance.

# 1.0

## INTRODUCTION

"Our University has always been tuned in to individuals seeking to pursue their education under conditions adapted to their needs. It will have to reinforce this tradition in future, for accessibility goes hand in hand with excellence." Dr. Patrick Kenniff, Rector and Vice-Chancellor, Concordia University, *Forces*, Spring 1989, p. 34.

There is an increasing awareness across Canada of the need for educational programmes responsive to the aspirations of Native communities. Such programmes, developed and delivered by Aboriginal people, should be designed to educate non-Natives to the realities and difficulties faced by Native cultures and communities, and help define culturally appropriate solutions.

Traditional European educational styles have not only ignored the presence and needs of the First Nations of Canada, but have been identified as one of the main causes of the "cultural genocide" that has left a legacy of distrust in Native communities for outside influences. The effects of the infamous residential school system on the traditionally close-knit societies have been well documented and need not be further detailed within this report. The

words of Native people on this issue are in themselves more than adequate:

"In 1969, the (residential school) system was ended but the nightmare goes on...We are dealing with the problem today; people who have lost direction, had their culture denigrated. Of the group of girls in my grade at residential school, only I am still alive. I am 38 years old." Sharon Venne, Cree, 1988, from *The Gaia Atlas of First Peoples: A Future for the Indigenous World*

"Education has worked with the long-term objective of weakening Indian nations through causing the children to lose sight of their identities, history and spiritual knowledge." Diane Longboat, "First Nations Jurisdiction over Education: The Path to Survival as a Nation" (Ottawa:mimeo).

Maxwell Yalden, Chief Commissioner of the Canadian Human Rights Commission, reported that the situation of First Nations is "in many ways a national tragedy," and that the education of Native youth would be an important step in the chain of remedying the situation. Statistics serve to support this view. A 1984 National Review of Indian Education reported that:

- » Only 20 per cent of Indian children completed secondary education as compared to 75 per cent of Canadian children nationally.
- » Unemployment in the Native population reaches rates of 35 per cent (and in some areas 90 per cent) of the working age population, almost three times higher than the Canadian national average.
- » The suicide rate for Natives is three times the national average. The rate is five times higher for youth between the ages of 20 and 24.<sup>1</sup>
- » The mortality rate in Native communities is 3 1/2 times higher than the average for Québec, and life expectancy is nine years lower.

In addition to social-cultural difficulties associated with the education process for Native people, statistics show that:

- » 25 - 30 per cent of Native Canadians are physically disabled, thus reducing their capacity to participate in traditional education programmes. Studies show that 70 per cent of Natives with disabilities have very low literacy skills.
- » 40 per cent of all Native children are likely to develop permanent hearing impairment, thus further hampering their ability to participate in the education process.



<sup>1</sup> Health And Welfare Canada



The situation of Native women is particularly notable:

- » Native women have an average income that is half that of non-Native women.
- » The levels of unemployment among Native women is nearly twice as high as the rate for non-Native women, and up to three times as high as non-Native men.
- » The vast majority of single parent families in Native communities are headed by women. In urban areas, as many as 35 per cent of Native families are headed by single parents.<sup>2</sup>

Equally alarming are figures on the level of violence against Native women, a problem which is now being addressed seriously by Native communities and organizations.

The concept of self-determination by Canada's First Nations is now identified across the country as an important element of the national agenda. The survival of First Nations as a distinct culture is inimitably linked to self-government. The identification of the need for control of Native education began in the 1970s with the release by the National Indian Brotherhood of *Indian Control of Indian Education*, which called for the replacement of the existing system of education with one that reflected Aboriginal needs and philosophy.

Members of Native communities under the age of 25 account for more than 60 per cent of the total population (compared with a national average of under 40 per cent). By the year 2000, 65 per cent of the Native population of Canada should reach university age. In Québec, the Native birth rate is 3.2, compared with 1.4 in the non-Native population. However, in 1987 only 28 per cent of Natives on reserves in Québec had secondary school diplomas, compared with 54 per cent of non-Native Québécois, while only 2.2 per cent of registered Indians held university diplomas (7.1 per cent for the rest of Québec)<sup>3</sup>. The Kahnawake Survival School has approximately 700 students registered. Of these, 70 per cent will start CEGEP, 50 per cent of whom will drop out, and only 10 per cent of those who graduate CEGEP will enter university.

The drop-out problem may be attributed to the serious impediments facing Native students wishing to pursue higher education. It is therefore one which educational

institutions at every level must actively address. Its causes, as documented in 1972 by the then Minister of Indian Affairs and Northern Development, Jean Chrétien, speaking to the Council of Ministers of Education, were (and remain):

- » alienating structures and features of the schools themselves
- » white-centred curricula that did not recognize language and cultural differences
- » history that made no mention of Indians
- » the lack of training and sensitivity of teachers vis-à-vis cultures other than their own
- » the lack of representation and participation of Indian parents (and other members of Native communities) on school boards.

To this list can be added: the lack of Native role models within the system (teachers, administrators, etc.); the racism existing in our society against Native people and thus within our schools; the general lack of awareness of such problems among non-Natives; the traditional distrust Natives have of the educational system itself; the lack of obvious job opportunities; different learning styles and cultural values; and in some instances, the dysfunctional

conditions of Native communities and families, a remnant of European colonization.

Across the country, efforts are being made at the primary, secondary and post-secondary levels to correct these injustices. In addition, the resurgence of the traditional Native value system, the "healing" of Native communities, and the concern for culturally sensitive educational programmes have led to a greater involvement by Native communities in pedagogical initiatives. Universities have an important role to play in instigating changes at all levels which will ensure that Native students, young or old, receive the training that will lead them to a successful academic experience, and provide the tools to enable them to develop their own self-awareness and help in the development of their communities.

The need for improved education does not rest with First Nations alone. A recent CROP survey for the Québec government identified that less than 1 per cent of Québécois knew the number of Native nations in the province (11), only 15 per cent, when given possible ranges, were able to identify the total number of Natives in Québec (50,000 - 80,000) and 28 per cent were unable to name even one nation. Sixty-one per cent of youth surveyed



2 Secretary of State, Native Women – A statistical Overview, 1986.

3 Secrétariat aux Affaires autochtones du Québec, 1991



however, expressed concern over the lack of frequency of relations between Native Canadians and the rest of the population.

Although Native educational initiatives must come from Native communities, "(t)he University has a particular responsibility to develop an awareness of how attitudes which diminish or discount aboriginal people have been part of our past as Canadians, and continue into the present; and how they are often embedded in our educational methods and materials. The University has a corresponding responsibility to do everything possible to educate both its own students and those in the wider community to ensure that these attitudes have no further currency or credibility." (*Report of the Special Committee on Native Canadian Studies*, University of Toronto, April 1989, p.16.)

The circle is coming around: Native communities are going through a healing process and have made their presence felt on the Canadian political and social scenes. Many communities have achieved an important measure of growth and are ready to access post-secondary education, while others may still require some active support and outreach. Strength for all rests in reaffirming cultural roots, while the future of Native communities as nations depends upon the quality of their human resources. Concordia University cannot ignore the opportunity, already seized upon by many Canadian universities, to support the resurgence of Native strengths, and to become part of the solution for First Nations and for all Canadians.

## 2.0 BACKGROUND TO THE REPORT

### 2.1 MANDATE

In the summer of 1990, the Concordia University community, like all Canadians, was rocked by the violence in Oka and on the Mercier Bridge. Members of the University community participated in support activities, which reflected the institution's past and present informal relationships with neighbouring Native communities.

For example, prior to the crisis, in 1989, the Department of Applied Social Sciences signed an agreement with the Cree School Board to provide a Family Life Education Certificate adapted to the needs of Northern Cree communities. After the summer of 1990, the Centre for Mature Students (the "home" of many Native students) coordinated an orientation programme for Native students to ensure them a level of comfort, a sense of belonging and an opportunity to link up with other students from similar backgrounds who might be in similar need of the sense of community central to traditional Native life. Mary Brian, Director of the Centre, brought together members of the University, both academic and support, to explain the "bureaucracy" and to offer a welcome. This event may be seen as the catalyst for the establishment of a new Native students' association, the Assembly of First Nations-Concordia (AFN-C), for a growing consciousness of Native issues within the University, and for the writing of this report.

In March 1991, International Day for the Elimination of Racial Discrimination at Concordia University focused on the racism directed at Native people and gained wide attention from external Native and University communities.

In 1990-91, the Concordia student newspaper, *The Link*, set itself a goal of including in each edition at least one article on Native issues and this, combined with numerous effective programmes by AFN-C, gave Native students a high profile within the University. A call for a Native Studies programme came from a number of members of the Native students' association: "Native Studies may be defined as an extension into academia of Native struggles for political, cultural and spiritual self-determination. Native Studies will bring to the attention of the academic community the voices of the marginalized, to partake in a multicultural discourse." (John A. Grant, Cree, AFN-C Elder); and led to the approval of a request to investigate and make recommendations on the University's activities in the area of Native studies. Although this request came from only one member of the Office of the Rector, a number of others soon joined the project, expanding its focus to look not only at strictly academic issues, but at student support needs as well. In the summer of 1991, the Centre for Mature Students, together with the Dean of Students Office, received funding for an analysis of Native students' needs. This project, undertaken by two members of the Assembly of First Nations-Concordia, soon became an integral part of the programme to establish a permanent educational support system. The re-organization of Student Services in the Fall of 1991 to include an Advocacy and Support Services unit, meant that one area of Student Services was given as a priority the development of support services to Native students. The research group was enriched by the presence of two professionals from Advocacy and Support Services.

University Departments were consulted during the summer, as were Native communities and leaders and universities across the country. Native students received a questionnaire and research was undertaken, although the limitations of time and the breadth of the issue have obviously restricted the possibility of an in-depth academic review. The goal of the Project was to take a look at what was happening and could happen in the area of Native initiatives. The work that has been done and is outlined in this report is only the beginnings of a process, and must be followed by concrete action in both academic and support sectors.





## 2.2 NATIVE ORGANIZATIONS IN MONTRÉAL

A few members of the Concordia University community have been involved in the founding and development of Native organizations within the City of Montréal. Although each of these organizations received information and a request for their input to this project, the only meetings held with groups inside Montréal were with the Native Friendship Centre of Montréal, Onen'to:kon Treatment Services and Waseskun House. Contacts with groups such as the Native Women's Association of Québec, Alliance autochtone, and the Native Women's Shelter should be pursued.

**The Native Friendship Centre of Montréal**, located a few blocks from Concordia's downtown campus, is a social service centre which implements and manages programmes responding to the needs of Native populations in the urban centre. The Centre grew out of get-togethers of Native members of Sir George Williams University to fight problems of loneliness and bureaucracy. The present Executive Director, (like some other directors in the past) is a graduate of Concordia University. However, although the Centre now works in close collaboration with McGill University, its contacts with Concordia — other than through the students themselves — are very tenuous. Nevertheless, the potential exists for a supportive and constructive relationship with the Centre. Our students could learn from them, they could assist us in counselling and communication with Native students, organizations and communities, we in turn, could help them with programmes, professional development opportunities, administrative and political support. The Native Friendship Centre has expressed an interest in pursuing with Concordia, initiatives for the leadership training of Native youth. Such a project could be an important component of a Native recruitment programme.

**Onen'to:kon Treatment Services** operates presently from the Friendship Centre. Its counsellor offers support and referral to Natives with problems of substance abuse.

**Waseskun House** is the first community residential centre in Québec for Native prisoners on release or probation from federal and provincial prisons. Two Concordia University faculty members were instrumental in the establishment of this highly successful initiative, and a number of University members sit on the Board of Directors and the Advisory Committee of the House. In June 1991, the Loyola cam-

pus was the site of a major conference on violence in Native communities organized by Waseskun House and supported by the Rector's Office. Waseskun House recognizes Concordia University as a crucial ally in its efforts to promote healing, educate Native social service workers, and train its staff and clients. The University can be a significant partner in these goals, and can itself, learn from the important work of Waseskun House.

## 2.3 MANITOU COLLEGE

Manitou College was established in 1973, on a site which was originally the La Macaza Bomarc missile base, with the support of the Indians of Québec Association and the approval of the federal government. Two Concordia University faculty members participated on the Board of Governors of the College, together with members of McGill University, the Indian Association of Québec and the Northern Québec Inuit Association. A college for Native students of Québec, it was developed to counteract the harsh experience they suffered on entering regular "white" colleges and their frustration with the fact that little of the traditional course content was relevant to Native people. The experience often led to disorientation and lack of motivation and, consequently, to high drop-out rates. Manitou College's mandate was to let "Native students learn about each other's language and culture while becoming familiar with modern techniques of acquiring knowledge and with the skills and analytical tools which would make them a force for change in Native communities." (Manitou College Calendar, 1974-75.)

In 1973, teacher training and curriculum development were the focus of educational efforts. In 1974, CEGEP programmes were established in both English (Dawson College) and French (Collège Ahuntsic). One hundred and twenty-five Native students from across Eastern Canada enrolled in Manitou College during its two years of operation.

Unfortunately, for a number of reasons, Manitou College closed after only a short period. Reasons cited by two members of the College's Board of Governors included the lack of formal affiliation with a post-secondary institution, the attempt to "do it all for everyone" and financial difficulties.

The opportunity should be taken to learn from the lessons provided by this very interesting and necessary Québec experiment in Native education.

## 2.4 ASSEMBLY OF FIRST NATIONS-CONCORDIA

The Assembly of First Nations-Concordia was established during the 1990-91 academic year as a support group for Native students at Concordia, and was ratified by the Concordia University Student Association in September 1991. With more than 40 members, the AFN-C has been extremely active in providing a community for Native students who have come to Concordia from across North America. In addition, the Association has offered the University community a number of important political and cultural activities which have sensitized the institution to the distinct nature of Aboriginal cultures and to the pressing social and political problems





facing First Nations. One Native student identified AFN-C as "...a way of maintaining his two worlds and making them work together. 'It's good to be able to have somewhere I can go (on campus) where people understand the things I love,' says (Alfred) Loon." Cree, Token-Keeper, AFN-C (*The Link*, Oct. 29, 1991, p.7)

### 3.0 PRESENT NATIVE ACADEMIC RESOURCES AT CONCORDIA

Our research has revealed a rich academic resource within Concordia University in the area of Native Studies: Thirty-two professors within the University community have expressed a scholarly interest in the field, and the list is by no means definitive as the research was undertaken during the summer period when many faculty members are unavailable. As well, a vast resource and level of interest existing among staff and students has not, as yet, been adequately documented. Continued information on the opportunities for programmes might in fact identify other faculty and staff members interested in this issue. The Departments of Sociology and Anthropology and Applied Social Science have high levels of expertise on Native issues within their faculty. Other departments, such as Communication Studies, English and History and the Women's Studies programme, have developed relevant courses. The course on Native Women given at the Simone de Beauvoir Institute by a part-time instructor, Michelle Vigeant (Mohawk), has had to turn down interested students for two years due to lack of space. Courses on Native issues cover a wide range of subjects from the ethereal to the practical.

Of the 32 courses with Native content offered at Concordia, 10 are available this year. The remaining courses were offered in the recent past and could be reactivated. Some courses in other disciplines could be easily modified to include First Nations in their subject matter, or could deal exclusively with Native-related issues. This could more easily take place should support be given through grants to undertake curriculum development.

A tremendous amount of interest in this subject has also been found among academics who are not necessarily experts in the

field of Native Studies, but who have a strong interest in incorporating Native issues and initiatives into their existing subject matter. Some academics have drafted proposals for courses to be taught on Native issues. In addition, a number of University members are involved in non-academic work with Native organizations and communities.

Furthermore, there has been an upsurge in interest among graduate students presently doing graduate work on Native issues. These candidates could contribute to the future potential of academics in this field of study.

The conclusion we have drawn from this research is that there is a strong possibility for an interdisciplinary programme in Native Studies at Concordia University. An in-depth study and development of a proposal for such a programme needs to continue.



## 4.0 NATIVE POST- SECONDARY EDUCATION IN CANADA

The Directory of Academic and Administrative Officers at Canadian Universities was used as a source for the distribution of a survey to determine which Native Studies programmes and services were available to Native students at other Canadian institutions. Accordingly, 75 questionnaires were mailed out, with 45 responses received. The response rate from universities was approximately 69 per cent. Two local CEGEPs were also contacted by phone. The following observations are based on responses from the 38 institutions with such programmes who responded to the questionnaire.

### 4.1 NATIVE STUDENT ENROLMENT

The reported total 1990-1991 enrolment from responding institutions was approximately 4,000. Many were unable to provide actual numbers since an identification system to pinpoint specific groups is not legally permissible except in support of employment equity programmes. It is useful to point out, however, that some universities, especially those in the process of starting or improving services for Native students, are currently considering how best to implement a self-identification system. At Lakehead University for example, self-identification is coordinated through the Native Support Office.

### 4.2 NATIVE STUDIES PROGRAMMES

In this survey, 13 institutions reported having an undergraduate degree or certificate programme in Native Studies. Some are long established programmes, such as the one at Trent University (1969). Among more recently developed programmes is the four-year programme at the University of Alberta, which has been established as an independent school with an interdisciplinary course of study. Another example is that of Carleton University which, in October, 1991, established a new Centre for Aboriginal Education, Research and Culture with a similar interdisciplinary focus.



### 4.3 ACCESS PROGRAMMES.

Eleven institutions offer an access or bridging programme. The aim of such an initiative is to facilitate the entry of Native students into higher education, and to maximize their potential for academic success. While the focus of some of these programmes is quite specific, such as the Aboriginal Health Professions Programme at the University of Toronto, or the Law Programme for MicMacs at Dalhousie University, the majority seem to emphasize inter-sessional programmes and skills workshops as a preliminary step before entering a regular undergraduate programme. Courses that are common to all programmes include basic Mathematics, English, and Study/Writing Skills and the format preferred includes short-term pre-sessional and inter-sessional activities.

### 4.4 SUPPORT SERVICE FOR NATIVE STUDENTS

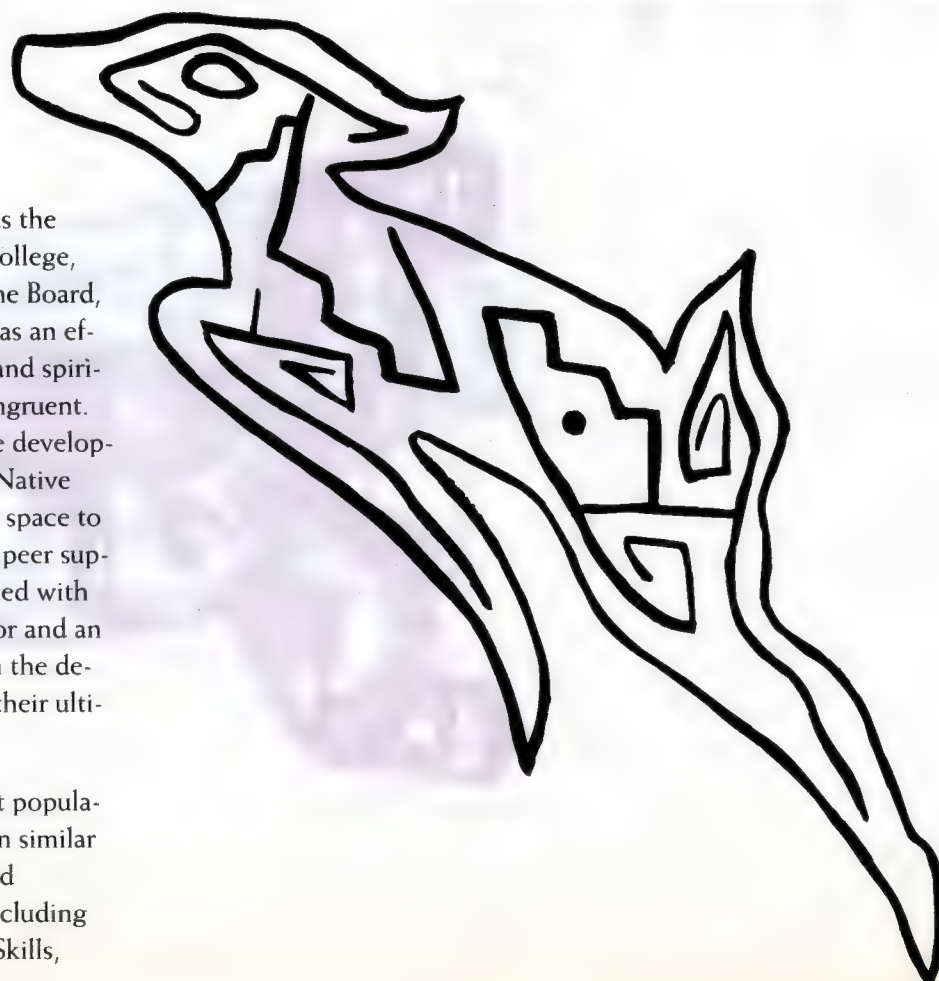
Eighteen of the institutions responding offer Support Services specifically for Native students. These services establish and reinforce a link between the Native community and the institution and provide a necessary boost to individual students as they face the bureaucratic and academic hurdles of the university and the realities of a new cultural experience.

Services range from a simple lounge space or volunteer Centre, to a fully staffed Centre providing comprehensive services, such as orientation and personal, cultural and academic counselling. Great emphasis is placed on the latter, and help is provided by way of peer tutors and study skills workshops. In some institutions, such as the Saskatchewan Indian Federated College, the presence of Elders either on the Board, or in the Student Centres, is seen as an effective way of providing support and spiritual guidance that is culturally congruent. It would appear that central to the development and delivery of services for Native students is the need for a physical space to call their own. The nurturing of a peer support group or association, combined with the presence of a Native counsellor and an Elder, are essential components in the delivery of Support Services and in their ultimate success.

With regard to the Native student population at Concordia, and based upon similar initiatives at other Universities and CEGEPs, an access programme including Mathematics, English and Study Skills,

would greatly facilitate the integration of Native students into the academic and cultural fabric of Concordia and Montréal. Some Native students have also expressed a need for training in the areas of conflict resolution and critical thinking. A Native counsellor in a designated space would enhance the delivery of already available services, and assist in establishing other important links with Band Councils, Education Counsellors, and Native communities. Such initiatives would go a long way in helping to maintain cultural integrity while pursuing Concordia's commitment to excellence.

Native educational programmes have proven themselves. One need only look at impressive community leaders such as Matthew Coon-Come, Grand Chief of the Cree of Québec and a graduate of Trent University. In the 1970s, British Columbia had fewer than two dozen Native teachers. Now, as a result of the Native Indian Teacher Education Programme at the University of British Columbia, there are more than 140 Native teachers in the province, as well as a graduate education programme. More than one-half of all Native lawyers in Canada are graduates of the UBC Native Law Programme.



## 5.0 CONCORDIA UNIVERSITY NATIVE STUDENT NEEDS ASSESSMENT

**The assessment of the needs of Native students at Concordia University was undertaken in the summer of 1991 by two members of the Assembly of First Nations - Concordia. Since members of this project felt it imperative that Native students be heard, excerpts of their report (with only minor editing changes) have been included in their entirety.**

*Tradition and Education: Towards a Vision of Our Future*

"Why is there interest only now about how native people feel in coping with institutional systems. It's high time and congratulations to people doing this but after the crisis of my community last summer, it feels as if everybody wants to be in vogue." Ellen Gabriel, Mohawk, Concordia University Fine Arts Graduate, First Nations Student Questionnaire

First Nations education is a holistic approach that incorporates a deep respect for the natural world with the physical, moral, spiritual, and intellectual development of the individual.

First Nations languages and cultural values are taught and enhanced through education. The education process actively involves the parents. First Nations education ideally includes adult, vocational, and life skills education; special education; gifted and talented education; pre-school, primary and secondary education, and undergraduate and graduate level university education. First Nations expect high quality education and high academic achievement from their students.

Teachers must be well-qualified and trained. There is a need for more First Nations people to train as teachers and educational administrators in university and satellite programmes. Native Elders have an important role in cultural and language development in all school systems at all academic levels. They deserve professional status and appropriate compensation.

Research methods used in this needs assessment included a comprehensive survey, re-



search of information through Indian and Northern Affairs and the Secrétariat aux affaires autochtones du Québec. The Student Survey was forwarded to 98 past and present students of Concordia University during the years 1988-1991, who were mainly funded by Indian and Northern Affairs Canada and subsidiary agents. Of these 98 surveys, twenty questionnaires have been tabulated, resulting in a return rate of 20.4 per cent.<sup>4</sup>

Of 1,759 post-secondary Native students in 1990-1991, 46 per cent are studying at various universities throughout Québec and Canada. Women represent 60.9 per cent of this total, men represent 37.9 per cent. The areas of study of these Native Québec post-secondary students are in four principle domains:

Business Administration, Humanities, Education and Social Sciences.

The Assembly of First Nations-Concordia estimates that as of June 1991, there were approximately 43 Native students in various departments of Concordia University during 1990-91.<sup>5</sup> The active populations within the AFN-C were, by and large, either Status or Bill C-31 (those who have regained their official status originally lost under the Indian Act). Of these, 26 were women and 17 were men. Due to lack of information, AFN-C is unable to provide a profile of the Faculties in which the students are presently enrolled.

Of the 20 questionnaires received, there are 14 First Nation students who will continue to study at Concordia for one to three years in their respective programmes. Of the 20 student responses, 8 students received Mature Entry and the remaining 12 Regular Entry into Concordia University. Analysis of the results of the survey appear in the next section.

## 5.2 SURVEY RESULTS

### 5.2.1 ADMISSION PROCEDURES

The actual application form and procedures to enter university did not present any difficulties to the majority of students. There was a problem of bureaucratic requirements and/or fumbles for five students though, in the long run, all applications were accepted without major difficulties. Of these students, 10 had applied to another university at the same time, six of them to McGill.

### 5.2.2 SELECTED FACULTIES

Before entering the university system, 60 per cent of the respondents had seen a counsellor to seek advice regarding their studies. The remaining respondents did not consult anyone.

Once inside the system though, 75 per cent were not aware of the different degree programmes (minors, majors, honours, etc.) and 65 per cent of these had no clue as to what their grade point average was. Only seven individuals were aware of what a future graduate level programme required.

Eighty-five percent of the respondents were aware of the number of credits required to complete their degree and of these, 60 per cent sought help or advice as to courses/credits needed in order to complete their programme. Sixty-five percent of the enrolled respondents encountered difficulties with their course load, with the largest problem being the writing of term papers/assignments. Of this percentage, only 30 per cent sought professional help

from a tutor or guidance counsellor. However, 75 per cent stated that they would have appreciated the help of a tutor or peer helper at some point during their studies.

One area which must be addressed is the problem of not knowing how to study efficiently (a course offered by Guidance Services was never accessed) and take notes.

In terms of intensity of problems, the tendency is that the first year of university studies is the most difficult and problems subsequently subside as experience increases.

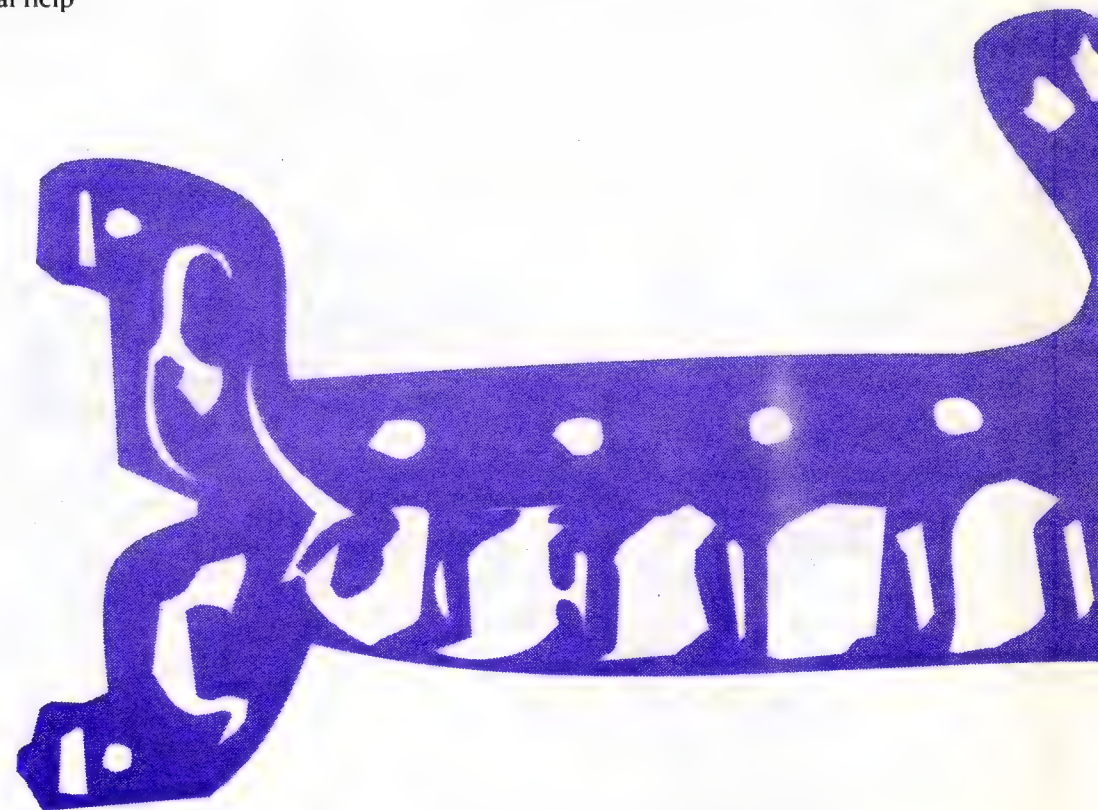
### 5.2.3 FINANCIAL

The funding source of individual students has been identified as either Indian and Northern Affairs Canada or a subsidiary agent such as a Band Office or Band Education Office. The actual funding levels were identified as 50-50 in helping or hindering study time. In terms of an actual budget plan, again half of the students had devised a personal budget plan for their studies, and of all respondents 55 per cent were paying 30 per cent or more of their income on rent alone.

In terms of working during studies, 40 per cent had part-time employment for an average of 14.5 hours per week, a total of nearly two working days per week. In terms of financial aid through the federal government or provincial government, 75 per cent of the respondents never applied for a bursary or financial loan in order to alleviate their financial responsibilities.

<sup>4</sup> Low return rate identified as due to timing of survey during summer months.

<sup>5</sup> These numbers are no doubt low since it is almost impossible to track non-Status or Métis who do not receive funding.





### 5.2.4 SOCIAL

In terms of social activity in the university milieu, respondents could identify with the professor of their courses for support, though in contrast with their actual difficulty, this support may not have been enough.

In terms of identification with a student organization on campus, 60 per cent had no involvement whatsoever with a student organization or CUSA (some even asked what CUSA is) while the students currently enrolled strongly identified with AFN-C. Fifty percent of the students did not get involved in volunteer work, while 40 per cent became involved with different Native organizations and groups.

## 5.3 CONCLUSIONS

University education for the majority of First Nations students is in a first generation conjuncture with family and community. They are often the first member of their extended family or community to pursue post-secondary studies, or even to advance past primary school. It is evident that the successful completion of elementary/secondary levels remain strong indicators as to whether the students will succeed or fail in their attempts at higher education. Some Mature Entry students who were unsuccessful at secondary school are however, now pursuing successful University careers.

Many First Nations students are not well informed about the University system, be

they entering with mature student standing or regular standing. Concordia must make the effort to offer direct assistance to facilitate the integration of First Nation students and create the environment for successful completion of degree programmes.

Apart from actual systemic difficulties, we conclude that there is, for a short period during the undergraduate level, a form of alienation/frustration which can be overcome through group support (Assembly of First Nations-Concordia) and socialization. A minority of individuals have sought this support in outside Native organizations and groups. However, the approach of integration into university student life should be stressed in all eventual programmes and services.

Systemic difficulties with term papers, exam preparation, applications for bursaries, efficient study methods/habits, grade point averages, graduate and post-graduate information can all be addressed within the existing array of Concordia programmes and services. A special effort must be coordinated, however, in order to link the individuals to the necessary professionals. In many cases, a simple presentation to AFN-C and meeting of individuals may suffice in order to overcome the shyness of Native students.

The emotional process through which the majority of First Nations pass can be described as a personal appropriation of theoretical structures that are applied to personal experiences. When difficult and bitter personal experiences have not been

addressed or sorted through with para-professional or professional help, many try to apply their personal experiences to the classroom material and structure. The "ick" (built-in dilemma) of this approach manifests itself in incomplete term papers, assignments and/or courses because of a mental block or emotional block that hinders completion.

The greatest gift that Concordia can offer to students of First Nations ancestry is support in the full and complete appropriation of the university educational process through the transferring of personal interests/desires to academic goals and objectives. This approach allows for the maximum development of the individual potential.

This is what education is about: Offer us a helping hand to help ourselves.

## 6.0 NEEDS OF NATIVE COMMUNITIES: A CONSULTATION

It is impossible to address the issue of what should be done by the University to support Native education without an in-depth consultation with Native leaders and educators. The writers of this report accept that the consultation undertaken was not as extensive as desired. It was, however, a start. More than 100 general questionnaires were sent out, in English and French, to selected Native leaders and educators throughout Québec. Although the main purpose of this mailing was to elicit feedback, it was well understood that not all receiving a questionnaire would or could respond (especially during the summer). A secondary purpose in this mailing was to let Native communities know that Concordia University was interested in their communities and their needs.

Thirty-five consultations took place, either in writing, by telephone or in person. The response to this first initiative by Concordia was enthusiastic, and the imperative of Native education to support self-determination was made evident. The most frequently mentioned priority was the need for Native students to receive training in existing University programmes in order to accumulate knowledge which could be adapted to their Native reality. Successful Native students could thus help negotiate self-government and administer their com-





munities. Programmes identified as important to the development of Native communities' ability to self-govern included health and social services, education, communications, law, administration and small business development. Support to students in the form of Native counsellors, a meeting space, the presence of Elders on campus, bridging or access programmes, orientation and tutoring were all also seen as priorities. The need to retain Native culture and spirituality amidst the bureaucracy and the conflicting values of the non-Native system, was seen as a frustrating yet necessary step to success for students. Native leaders ask that the University respect Native culture and traditions. Some asked therefore that flexibility be shown not in the standards required of students but in scheduling (adapted to traditional activities), culturally appropriate teaching and financial requirements. The socio-economic needs of Native people should be taken into account and assistance with funding would be desirable.

The desire for more distance learning and community training programmes was a second priority established by those consulted. Such programmes would allow for the upgrading of the skills of adult students, and for the provision of educational opportunities for members of the community either unable to leave for an urban centre due to family or financial responsibility, or unwilling to do so because of strong personal and cultural ties. Native Studies programmes were seen as important, though not of primary significance to the development of Native aspirations. These programmes, which all felt must be provided mainly by Aboriginal people, should

be open to all and interdisciplinary in nature. Their main purposes would be to provide role models and guidance to Native students and to sensitize non-Native students to the attitudes, problems and values of Native culture and reality.

A number of people generously offered to participate as advisors to assist the University in developing appropriate academic and support systems. The University should develop the initial contacts made on this project, and begin to work with organizations such as the First Nations Education Council based in Wendake, Québec and the Kahnawake Education Centre. The main message received was: "Communicate with us, consult us and involve us. Our hope for the future lies in the education of our youth."

"Post-secondary Native Students studying in the Montréal urban area...are representatives of their communities and, in some cases, perhaps the hope and pride of their community. And...(the lack of) opportunity and...(of the provision of) the quality of service they require in order to achieve their goal, will result in the loss of our future leaders and of the feeling of self-respect one obtains through the successful completion of rigorous studies and obtaining a degree which was not always encouraged or made available to Canada's First Citizens." (*An Outline for the Proposal to Reactivate On-site Counselling Services for the Native Post-Secondary Students of the Montréal Urban Area*, Native Friendship Centre of Montréal, January 1989.)

## 7.0 ACADEMIC POSSIBILITIES AT CONCORDIA

In order to understand the place of academic studies in the University's relations with First Nations, it is useful to distinguish two general categories of student population: Native and non-Native.

The reason one should make this distinction is that there is a widespread impression that Concordia should develop a Native Studies programme and it is unclear who would be served by such an undertaking. The University is committed to serving the specific needs of individuals as well as of different communities and society at large. Having only one programme will not meet the expectations and requirements which have surfaced in our research.

There are further distinctions within each of these categories, but for this report we will characterize only two others. Within the Native population, it is beneficial to distinguish between urban Native students and rural Native students, and between mature entry and regular entry students. For a detailed plan of action in the future, one might want to identify Native students from extremely distant or remote communities as well.

### 7.1 ACADEMIC NEEDS

The University should consider three general domains of action: First, the University should address itself to the academic needs of the Native students currently at Concordia or about to enter Concordia; second, the University should address itself to the academic needs of Native communities as expressed by the communities themselves, and; third, the University should address the academic needs of the mainstream population with respect to Native Studies. Action could be taken immediately through an academic committee to address those specific academic needs of Native students and Native communities.

1. Native students currently at Concordia — and those about to enter — have basic academic needs. For regular entry students who have skills from a dominantly oral tradition, the University could provide writing, reading and literacy based courses (including computer literacy), thus offering a training ground for the diversity of linguistic demands which will follow. The primary academic needs of mature entry





students may include the development of language composition, focused reading and note-taking training, general literacy skills, study habits and the careful, guided coordination of a supported academic path. Issues such as critical thinking and conflict resolution could also be addressed. The University should establish bridging or access programmes to respond to these needs. Access studies may take the form of workshops, seminars, summer courses, one, two or three week practice sessions, year-long courses, etc. It is important that they be integrated with University activity and that they have some credit value. The possibility of a "University 101" course could be investigated.

It is particularly important that appropriate academic counsellors, preferably Native themselves, be found for students and communities alike. For regular entry students with acceptable writing and literacy skills the University must ensure that, as for all students, the information about existing courses and programmes be made readily available, so that informed choices can be made by the students themselves. It would be advisable to have a clear outline of all courses in the University which address Native people, culture, and other issues, as a supplementary aid. The University must also be aware that many Native students may not require special programmes and assistance, but will avail themselves of existing services.

2. With respect to the academic needs of Native communities as expressed by the communities themselves, we should remember that there is really no one entity called the "Native community." There is no one set of needs expressed by it. The diverse needs of the various communities which can be addressed by the University can be divided by location and type of programme. The two most obvious locations for academic programmes which might serve assorted community needs are the University itself and the communities themselves. Being in the communities would mean making use of such services as C.A.N.A.L. (Corporation for the Advancement of New Applications of Languages) and other distance modes, as well as having faculty members physically on site.

There are four general types of programmes which most obviously address what appear to be communities' needs: community endorsed programmes, professional programmes, language programmes and general academic programmes.

Community endorsed programmes would need to be created. Some professional programmes already exist and need only be

tailored to the specific needs of Native communities. Others could be developed to meet community requirements. The access language/literacy/writing studies programmes need to be created. General academic programmes as they exist, will serve certain Native students' needs. Although some programmes function well in the communities themselves and should be promoted, the creative academic environment of working in a University setting is also important and should be encouraged. This is especially true since access to libraries and similar resources are essential ingredients to an education which do not exist in rural or remote communities.

Programmes related to the professional needs of communities could be developed and offered in communities, or during intensive summer sessions at the University, or even as certificate programmes during the regular school year. Such courses must, first and foremost, have community approval and support in order to ensure that they are directed to matters of primary concern to the communities. They must also conform to the academic standards of quality of the University. This double requirement will entail cooperative dialogue

between the University and appropriate community representatives.

There are several agencies and professional associations external to the University which preset the subject/knowledge/course requirements of standard academic programmes such as Engineering, Psychology or Art Therapy for example. It may be useful to develop certain programmes which are certified by external Native based bodies. The advantage of such thinking is that certain positions would be sanctioned by the larger Native community, and the University could satisfy the training and educational needs of such positions.

Organizations such as the Assembly of First Nations could help "officially" recognize the University. Certification would validate positions such as business and administrative leaders, educational counsellors, health and social care administrators, language trainers, or organizational managers etc., within the communities themselves. This would raise the profile of the University in both the Native and general populations.

The University should look into the benefit that cooperative education might offer in this regard. Well-planned and coordinated with communities, such an undertaking could possibly provide sources of supplementary funding for Native students and the University which provide important training opportunities.

3. Finally, regarding the academic needs of the general population, Native and non-Native students and a broad cross-section of the community should be surveyed to confirm the general impression that interest in Native Studies is not only on the rise, but that such a programme would be viable. Once such a study is concluded, if there is clear evidence that a Native Studies Programme is needed, the appropriate academic committee could be struck under the auspices of the Vice-Rector, Academic, to establish curriculum, regulations and a critical path for its creation.

It should be made clear that a Native Studies Programme must be inclusive. That is, while it seems obvious that the non-Native population might be the largest group to become interested in such a programme, one might naturally expect and want Native students to become involved. Certain amongst them will want to specialize in Native Studies and pursue research and, probably, advanced studies in this area.

In order to develop a Native Studies Programme, the University could begin by outlining a minor and a major, or perhaps an undergraduate certificate or graduate diploma covering several disciplines such as





History, Native Art, Religion, Communications, Political Science, Aboriginal Studies, Sociology and Anthropology, Applied Social Science, Women's Studies, Economics, Administration and Commerce, English, etc. The University may also wish to look at the possibility of encouraging special attention to the Native perspective in the development of new academic programmes such as Law Studies. With recent expected changes in constitutional law, and growing interest in Native justice systems, the particular choice of Law Studies appears most appropriate and innovative.

In light of such thinking, the University should study what might be an appropriate organizational unit to house such programme activity. It is reasonable for the University to ask whether academic, counselling, social and cultural support for Native students themselves should be housed in the same physical unit as a Native Studies Programme. This question needs to be actively pursued.

## 7.2 ORGANIZATIONAL STRUCTURE

The goal of this undertaking might well be the creation of a centre which would house diverse functions related to First Nations: the directorship or overseeing of the general administration of these functions; academic programmes; community contact; academic and social counselling; consulting; cultural support; class room space for Native Studies programmes; a library pertinent to First Nations; location of faculty or adjunct faculty offices and seminar rooms, and; a meeting place of Native and non-Native students in Native Studies. This may also be the place for Native leaders such as Elders, national leaders and Chiefs, to interact with the University and to maintain cultural and spiritual contact with students.

A variety of structures could be studied as models: the University of Alberta, Northern College, Carleton University, Brandon University and the Saskatchewan Indian Federated College. Such a unit should be developed in close consultation with Natives. It should clearly have representatives of the University and Native communities in its directorship, and a schedule for integrating academic options for Natives with the service sector of the University.

If one unit were to deal with the academic, educational and social needs of Native students, as well as the educational needs of the general population with respect to a Native Studies Programme, one must recognize that such a unit would be under

often conflicting resource demands. A detailed study should be undertaken to confirm which one unit would be best: a school; an institute; a centre; or a college; or whether the various needs of these groups may be sufficiently different that separating Native support systems from general academic needs would be best.

## 7.3 OTHER ISSUES TO BE INVESTIGATED

The University should look into the definition of what it means to be a "full-time" student in terms of funding opportunities for Native students.

The transition period for many Native students entering either regular programmes or mature entry programmes may be fraught with language and literacy-related problems. When this is coupled with social and cultural adjustments one understands immediately that it would be in the best interest of certain Native students to take slightly fewer credits than standard. Fewer credits normally make a student "part-time," and this change of status could affect the ability of students to be funded.

Native counsellors on campus should be considered. They would have two basic functions, one to support students in their social and cultural experiences, and the

other to offer integrated academic advice. These two functions could ideally be satisfied by one group, but the University must assure itself that the general academic integrity of academic counselling is safeguarded.

There will clearly be a period of academic adjustment with respect to the general question of Native Studies. That is, a practical dilemma may present itself to the University. In order to develop a Native Studies programme, the University will be obliged to find appropriately qualified faculty members, only a handful of whom may now be at Concordia, and who are presently assigned to various Departments. There are very few fully qualified faculty members in this area in Canada, and even fewer of these are, themselves, Natives.

The University must be willing to adapt its faculty hiring criteria (as may be done in the Faculty of Fine Arts) in order to hire appropriately skilled professors in the field. This latter point is important when one considers the general question of role modelling, etc., an issue which Concordia has begun to address in relation to women. If Concordia waits for others to develop the expertise, it may lose its current initiative and motivation. One has the impression that there is a growing interest in matters related to Native people in the University, and it seems best to act now, rather than to wait for others to blaze the trail. Consequently, while studying the question of services to Natives in the general area of undergraduate studies, the University should also give thought to developing expertise for graduate studies.

In light of the past educational history of many Natives, and the past history of the various Canadian educational systems with respect to Natives, a means should be found whereby certain life experiences can be evaluated for academic equivalents. This should be examined immediately, perhaps by Concordia's specialists in such areas as adult education or learning development, and several of the University diploma and master's programmes should be approached to lay an academic groundwork for such a study. The sensitization of faculty members to Native culture and learning styles would be another important step in ensuring effective teaching.

It is in the graduate domain that fundamental research concerning Native peoples will take place, and it is in this domain that future faculty members will be nurtured. They are the ones who will support and deliver the Native Studies programmes of the future.





## 8.0 FINANCIAL CONSIDERATION

### 8.1 FUNDING FOR STUDENTS

Status Natives receive educational funding from the Federal government, in most instances administered by their Bands. There exists no formal funding for education for the estimated 1 1/2 million non-Status Natives and Métis, thereby extremely limiting their educational opportunities. Due to the serious economic plight of many Native communities, the financial support to students may be restricted to government funding since summer job opportunities are scarce and many families do not have the financial resources to support their children in the city. A large number of students, mostly women, are single parents, increasing not only the emotional stress of studying, but adding to the financial burden. Native students are eligible as well for provincial government loans and bursary programmes and need to access that funding possibility. Some educational institutions have placed a priority on the development of special scholarships for First Nations students.

Two years ago, post-secondary assistance programmes were capped by the federal government. This was unfortunate, especially in light of the priority placed by Native communities on advanced education. According to the First Nations Education Council, "more and more of our young are attending colleges and universities. We must encourage them... Unfortunately, due to lack of funding, certain students will be refused or deferred for an undetermined period." Although on April 23, 1991 the Prime Minister announced \$320 million in additional funds for Native post-secondary education, some communities have been notified of cutbacks. In light of the demographics of Native communities, such moves by the government should be of concern, especially to educators.

### 8.2 FUNDING FOR EDUCATIONAL PROGRAMMES

Both levels of government provide funding possibilities to Native communities and educational institutions for educational projects. Should Concordia University identify initiatives in this area, monies from government and private sources might be accessed for their implementation.

The Indian Studies Support Programme (ISSP) of Indian and Northern Affairs Canada awards funding to post-secondary programmes for services to "registered" Indians on the basis of an annual competition. Under this programme, the University of Ottawa received funding to provide a Pre-Law programme in French to Native students from Québec interested in pursuing law at l'Université Laval.

The Ministère de l'Enseignement supérieur et de la Science is now investigating the possibility of establishing a fund for educational support initiatives to Native students. The project would reflect steps taken earlier this year by the Ontario government, which provided a \$3 million fund

to support post-secondary institutions working closely with Native communities.

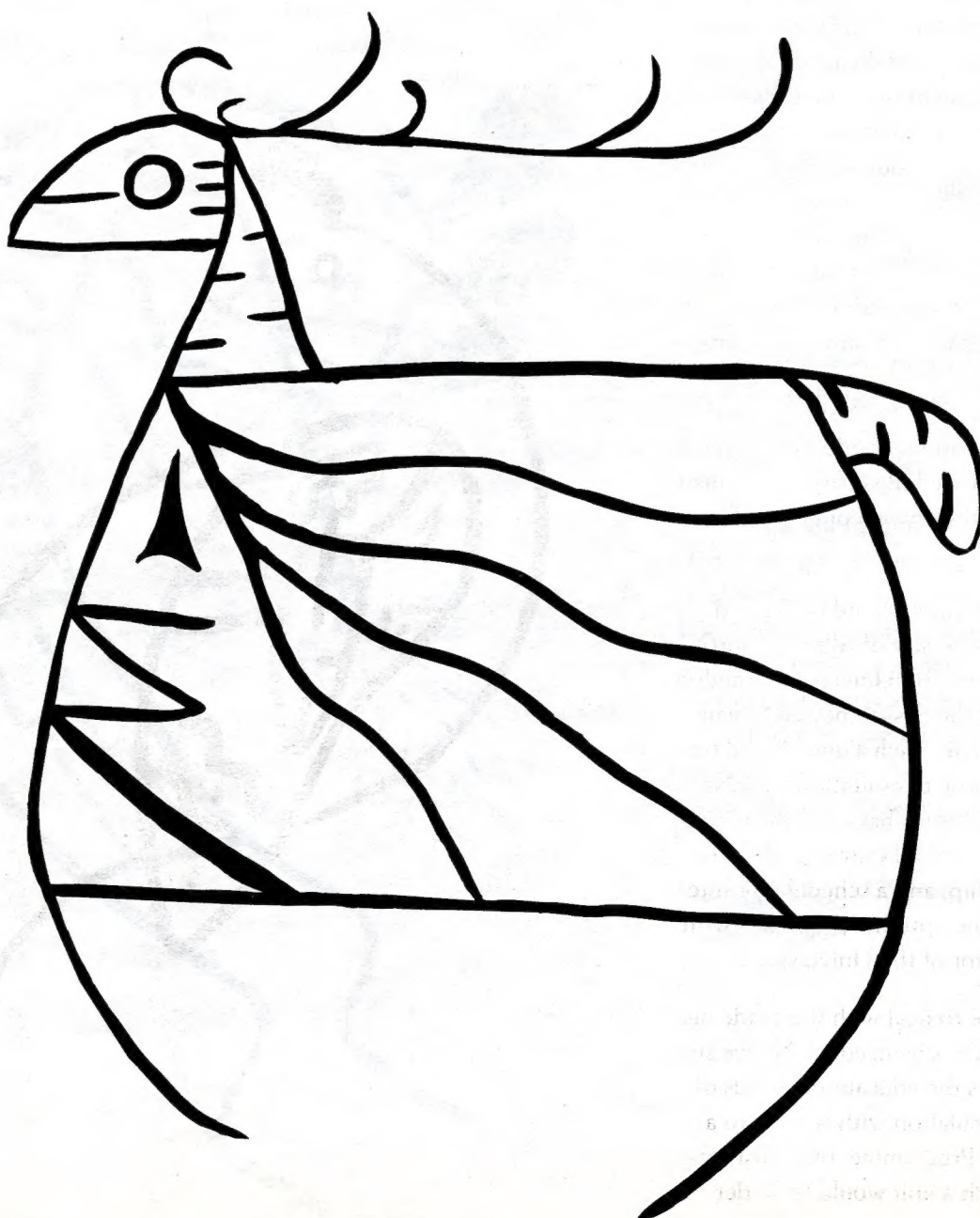
A more thorough investigation of government funding sources would no doubt discover many programmes, such as those at Employment Canada, which could help support certain aspects of a Native Studies Programme or special educational initiatives with Native communities.

A number of private foundations interested in Native education have been identified with the assistance of the Concordia University Advancement Office.

## 9.0 RECOMMENDATIONS

Research and consultation have indicated clearly that the educational priorities of Native communities are as follows:

- 1 Support to Native students to ensure successful completion of regular academic programmes.
2. Special educational programmes adapted to the needs of and delivered in Native communities.





3a Adjustments to existing curricula to ensure that Native perspectives are included.

3b The development of Native Studies Programmes.

The University must create a learning environment that fosters the holistic development of Native students and enhances their satisfaction and achievement levels through, among other things, the provision of role models. Incorporating First Nations languages and culture into the curriculum is of major importance, as is the implementation of teaching methods appropriate to the needs of Native students.

Research into Native educational needs indicates that the following recommendations be considered:

#### 9.1.1

The University should continue the work initiated by the Native Research Project through the establishment by the Vice-Rector, Academic, of an academic committee to investigate the delivery of appropriate programmes off-campus and the possibility for a Native Studies programme on-campus. Steps to be followed include: the identification of needs and of an appropriate structure; the establishment of curriculum; regulations; a critical path for implementation, and; the recruitment of Native instructors. Such a review must include recommendations regarding an "academic home" for such initiatives.

This committee should involve Native members of the University community as well as representatives of Native education organizations whenever possible. Some possible external participants in such a committee have already been identified through the consultations undertaken for this report.

#### 9.1.2

Work in the area of student life support systems should be continued by the Advocacy and Support Services unit of Student Services mandated to ensure the successful educational experience of Native students. These efforts should be supported by the establishment of a committee of Native students and could be guided by members of Native organizations working in this area.

#### 9.1.3

The University should increase communication with Native communities and organizations and act as co-advocates in the area of education.

## STUDENTS

### 9.2

#### RECRUITMENT

##### 9.2.1

The University, through its Liaison activities, should ensure that on-going special recruitment efforts are made to encourage and facilitate Native applications. Strategies should be developed with the advice of Native education counsellors in the communities and could include special recruitment brochures, the use of appropriately trained Native students as recruiters in CEGEP, secondary and primary schools on and off reserves, and special advertising.

##### 9.2.2

All reserves in Québec, and all Native education organizations, should be provided with up-to-date information on the University and its programmes.

##### 9.2.3

A special brochure advertising support systems and the Native students' association could be included with all liaison materials.



### 9.3

#### ACCESS AND SUPPORT PROGRAMMES

##### 9.3.1

Access or bridging programmes should be provided to address writing, reading and literacy difficulties and provide a training ground for the diversity of linguistic demands which will follow. The need for upgrading of Math and computer skills should also be identified, as well as improvement of study habits. Assistance in the areas of conflict resolution and critical thinking may be useful as well.

##### 9.3.2

Special support programmes for Native students (such as tutoring) need to be investigated. On-going workshops could address study skills, writing term papers (structure of writing), budgeting and financial aid. The purpose would be to facilitate a process of learning which requires a fresh approach to acquiring appropriate and effective study habits. Methods must be investigated to ensure greater use by Native students of existing programmes.

##### 9.3.3

A means should be found whereby certain life experiences can be evaluated for academic equivalents.

### 9.4

#### COUNSELLING/ ADVISING:

##### 9.4.1

It is particularly important that the appropriate academic advisors — preferably Native themselves — be found for Aboriginal students and communities alike. The presence of Elders on campus is imperative to ensuring necessary spiritual and cultural guidance to Native students. A Native student could be hired to provide "peer" support and to act as a referral officer within the existing support services. With an increase in the number of Native students, the establishment of a full-time Native advisor would be recommended.

##### 9.4.2

It would be advisable to have a clear outline of all courses in the University which address Native people and culture, etc., as a supplementary aid.



**9.4.3**

Academic and non-academic advisors and counsellors should be provided with training on Native culture, values and learning styles. To this end, some research would need to be done to develop appropriate resources. Members of the Native community should be invited to provide this training.

**9.4.4**

Programmes related to the special needs of Native students in the area of physical and learning disabilities need developing, particularly in the areas of assessment and the use of technology.

**9.4.5**

Programmes related to substance abuse, family relationships, and suicide exist within the Native community and deserve the support of the University. Such programmes could be brought on campus if required by the students.

## **9.5 FINANCIAL ASSISTANCE:**

**9.5.1**

The University should seek funding for bursaries and scholarships solely for Native students and should encourage their access to existing financial aid programmes.

**9.5.2**

The offices responsible for financial aid should target information to Native students through their student association as well as through community education counsellors.

**9.5.3**

The University should look into the definition of what it means to be a full-time student in relation both to funding opportunities available to Native students, and to their need for access programmes.

## **ACADEMIC INITIATIVES**

### **9.6 GENERAL:**

**9.6.1**

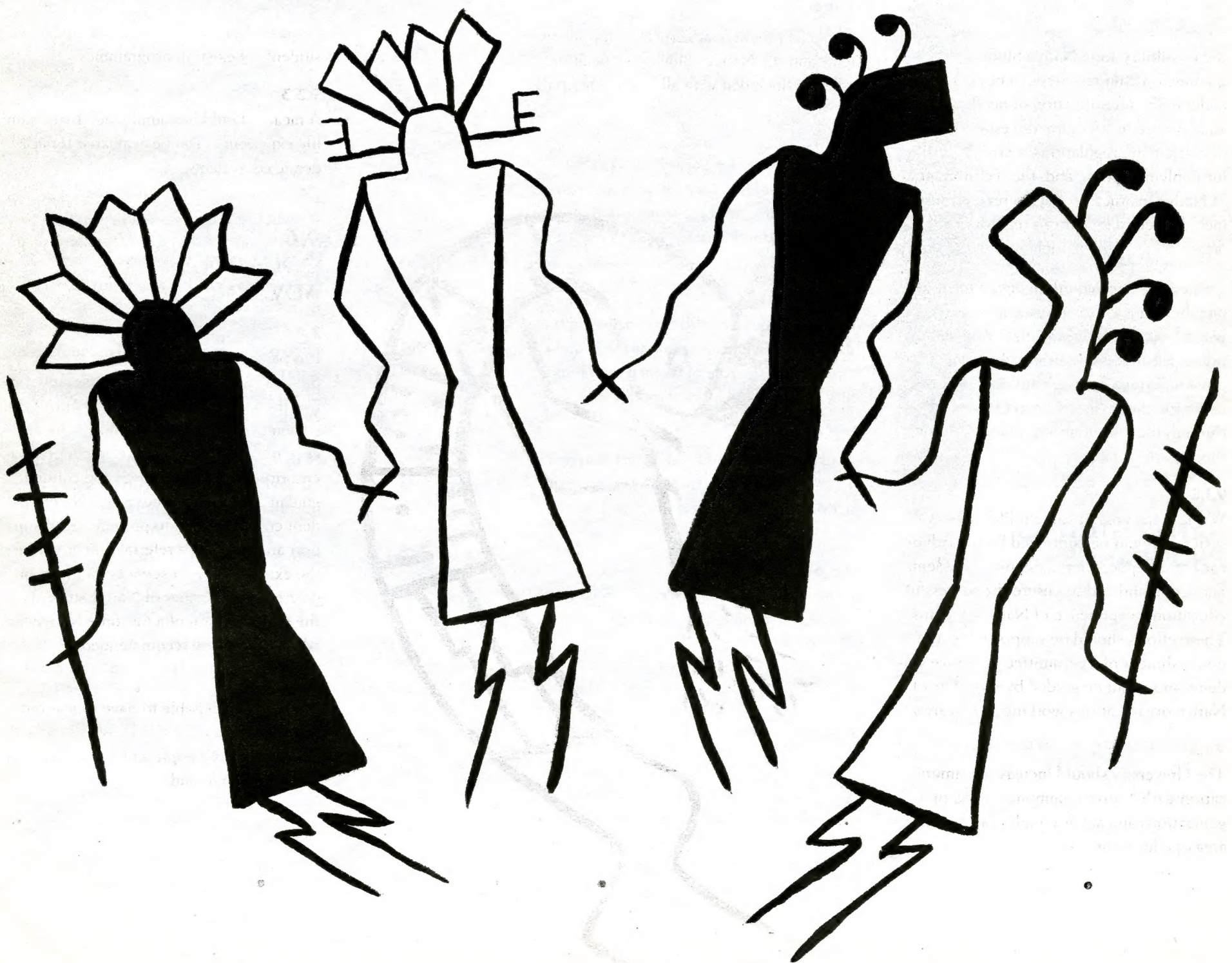
Efforts must be made to ensure that the curricula in relevant courses are adapted to include a Native perspective.

**9.6.2**

In establishing new academic initiatives such as a law studies programme, the University should consider the possibility of a Native focus.

**9.6.3**

Training in the area of Native cultural learning styles should be made available to faculty members. Such efforts should be developed in concert with Native leaders and educators.





## 9.7 PROGRAMMES FOR NATIVE STUDENTS:

Academic programmes should be created as follows:

### 9.7.1

Some professional programmes already exist and need only be tailored to the specific needs of Native communities.

### 9.7.2

Programmes related to the professional needs of communities could be developed and offered in communities, or during intensive summer sessions at the University, or even as certificate programmes during the regular school year.

### 9.7.3

It may prove useful to develop certain programmes which are certified by external Native-based bodies.

## 9.8 ACADEMIC PROGRAMMES OFF-CAMPUS:

### 9.8.1

Special efforts should be made or continued by identified academic disciplines (Education, Administration, Applied Social Science, Continuing Education, Distance Education, etc.) to develop, in Native communities, appropriate academic programmes responsive to the needs of those communities. Once students have participated in such educational initiatives at home, they may be better prepared and more willing to venture into urban centres to pursue their education on University campuses.

## 9.9 NATIVE STUDIES PROGRAMME:

### 9.9.1

Native and non-Native students (and a broad cross-section of the general population) should be surveyed to confirm the general impression that interest in Native Studies is not only on the rise but that such a programme would be viable and sustainable in the long term.

### 9.9.2

The development of an appropriate Native Studies programme should be pursued.

## 9.10 ORGANIZATIONAL STRUCTURE:

### 9.10.1

The University should study what might be an appropriate organizational unit to house Native academic programme activity, and perhaps all activities related to Native students themselves. The goal might well be the creation of a centre which would house diverse functions related to First Nations.

## 9.11 OTHER RELATED ISSUES:

### 9.11.1

The University should pursue as a priority, and in line with its Employment Equity Programme, the hiring of Native faculty and staff members.

### 9.11.2

Attention must be given to the special needs of Native students regarding space. The importance of appropriate meeting space has been underlined.

### 9.11.3

Annual lectures by prestigious Native speakers could be sponsored in order to draw attention to the distinguished intellectual and cultural heritage of the First Nations.

### 9.11.4

A programme of health care including traditional Native healing practices (healing circles) and the role of women in community health could be explored.

### 9.11.5

Assistance with child care is imperative in a community where there are a large number of single-parent families, most headed by women.

### 9.11.6

Efforts should be made to have Aboriginal people participate on University boards and committees.

### 9.11.7

Library resources on Native issues should be expanded and consolidated.

### 9.11.8

The University should welcome the presence of Native organizations on campus, and should support their efforts to improve the status of Aboriginal people especially with regard to education.

# 10.0 CONCLUSION

In closing, we would like to allow Native voices to speak for themselves:

"In addition to all the chaos we have experienced, we have received an inferior formal education. This should have been a prosperous time of growth in our lives, but instead, the schooling experience caused dissension, prolonged guilt, and accumulated anger. The government residential schools, Western religion, and poverty have systematically robbed Indian people of our identity, self-esteem, and self-worth. The formal education offered could have completed the informal education of the child's culture; instead, it degraded the child's cultural life and prohibited the development of our own parallel formal education."

Vicki English-Currie, "The Need for Re-evaluation in Native Education" in *Writing the Circle, Native Women of Western Canada*

"Success for Canada depends on how they treat us now...If we can succeed in amending the constitution in a way that guarantees our rights as a distinct people, and eliminates the past of exclusion, then every University and school will have to teach a new political and legal reality. In that way, we will break down prejudice, and eliminate the racism that flows from ignorance." Ovide Mercredi, "Ovide Mercredi Speaking Softly, Hitting Hard," in *The Canadian Forum*, October 1991

"The past is in our hearts. The future is in our minds."

Slogan of the American Indian College Fund.

N.B. A copy of this report, as well as a number of appendices containing further information on the report, may be obtained on loan by written request to Elizabeth Morey, c/o B.C. 209.

All artwork in this report, with the exception of the illustrations on pages 1, 8 and 9, are by Concordia student and Native artist Veran Wallis-Pardeahntan.